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THE  
NEW TESTAMENT QUOTATIONS,

COLLATED WITH THE

Scriptures of the Old Testament,

IN THE

ORIGINAL HEBREW AND THE VERSION OF THE LXX;  
AND WITH THE OTHER WRITINGS,  
APOCRYPHAL, TALMUDIC, AND CLASSICAL,  
CITED OR ALLEGED SO TO BE.



With Notes,

AND A COMPLETE INDEX.

BY HENRY GOUGH.

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## PREFACE.

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ALTHOUGH the subject of the present volume has attracted the attention of the church in a greater or less degree even from the time of the apostles, it seems in the earlier ages to have been treated but incidentally; nor does it appear to have been systematically discussed until after the Reformation. Since that period many lists of the quotations have been compiled,\* and collections of the more obvious and direct citations have been, in several instances, printed at full length. Still it is believed that no arrangement of all, or nearly all, the passages of the New Testament which in a wide sense are entitled to be regarded as quotations, whether from Moses and the prophets or from writers not inspired, has hitherto appeared. A list of all known preceding works specifically devoted to the subject, and of some referring to it but in part, is appended to this Preface. Most of them have been used in the preparation of this volume.

The value of an arrangement of the New Testament quotations must be proportionate to the facility afforded by it for the study of the important class of scripture parallels in question. To facilitate this study is the end which I propose: others must judge how far I have accomplished it.

On the peculiar value and importance of the New Testament quotations, it is needless to enlarge. Some of their leading uses may however be briefly alluded to.

1. They afford conclusive evidence of the genuineness and inspiration of the ancient Scriptures. Far would I be from undervaluing *any* evidence which God has been pleased to grant us, that the Scriptures are indeed a revelation from Himself, and that their very letter has come down to us in all needful integrity. Such evidence is happily abundant and indisputable—it is in some respects increasing day by day—but the crowning evidence of the Old Testament to us as Christians is the fact of its constant recognition *as a whole* by Him in whom its promises, types, and prophecies all centre.

\* The earliest seems to be that of Robert Stephens, prefixed to his Greek Testament, Paris, 1550. It has often been reprinted without acknowledgment.



2. The quotations illustrate the condition of the original text, and, through the medium of the Septuagint, form a most important link of connection between the Hebrew Scriptures and the Greek Testament. By them evidence is afforded as to the state of the Hebrew copies in the time of our Lord and His apostles, and as to the value of the masoretic points. The study of the citations may lead to the conclusion that the Hebrew text has not descended to us in perfect purity, and that the masoretic pointing, valuable as it doubtless is for many purposes, is a human commentary, not the word of God.\* After all allowances for modes of quotation and the like, it is evident that the Hebrew copies followed, not only by the LXX., but by the inspired writers of the New Testament, sometimes varied from the modern Hebrew Bible. All this may be conceded, and more than this; yet shall the Word of God in its integrity be the heritage of the church, even to the end. *Copies* may exhibit some slight marks of man's infirmity; but the *archetype*, existing in the mind of God, and by His special providence reflected, as to all essential particulars, in our copies and even in our versions, shall stand unchanged and unchangeable. *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*†

3. The quotations are of the utmost value in the explanation of ancient types, histories, and predictions. Thus, in the Epistle to the Hebrews—to a great extent by means of quotations—we learn the meaning of the legal types. From citations we perceive that the histories of Genesis imply far more than we might have supposed from the mere narratives; and we are led to the conclusion that the principle of interpretation thus recognised is applicable, within certain limits, to other histories. Again, from the recorded literal fulfilment of the prophecies respecting Messiah's incarnation, passion, and resurrection, we are led to believe that a like fulfilment awaits the predictions of His glorious kingdom.

4. The comparison of a quotation with the original passage and its context, not unfrequently supplies a demonstration of the truth of some great article of faith, such as no reasoning can subvert. This is particularly apparent with respect to the fundamental doctrines of a Trinity of Persons in the Unity of the Godhead, and of the Divinity of the Son and of the Holy Ghost—themes not for speculation, but for adoration.

\* Its invention is assigned, by the best authorities, to about A.D. 500.

† Matt. v. 18.

5. Lastly, the quotations form a most important link between the Old Testament and the New, not in the letter only, but in the spirit. They aid us in the contemplation of the marvellous and perfect *unity of design* which pervades the Word of God.

The present volume is intended to comprise all the quotations which occur in the New Testament; understanding by the term "quotations," not only the direct and formal extracts from pre-existing writings, but likewise those passages which are substantially quotations from such writings, though not so in form; or which may be regarded as distinct verbal allusions to particular passages of pre-existing writings. The quotations are distributed under the following heads.

I. *Quotations from the Old Testament.* These are given in the original Hebrew, without points; the version of the LXX., from the Vatican text; and the Greek of the New Testament, from the *textus receptus*; various readings being added, so far as they tend to the reconciliation or illustration of the several copies. The original Hebrew and the Greek of the New Testament, are accompanied by the Authorised English version; and the LXX., by an original translation, as nearly conformable to our English version as a close rendering would permit. The distinction between direct quotations and verbal allusions being (when the original passages and the citations are placed in juxta-position) self-apparent, the texts in this division are disposed in one unbroken series, in the order of the Old Testament: an arrangement which has the advantage of displaying all the citations of any given passage at one view. This division of the work includes the sections numbered from 1 to 614, besides a few quotations from doubtful places, numbered from 615 to 627.

II. *Alleged Quotations from Apocryphal Books;* in the original languages and in English. Though it cannot be denied that this division comprises some striking coincidences of expression, I am satisfied that not one of them is really a quotation; and it is worthy of remark, that although Romanists frequently assert that some of the Apocryphal Books are cited in the New Testament, not one single example is adduced in the list of quotations commonly appended to the Vulgate Bible.\* This division comprises the sections numbered from i. to xxiii.

\* Index Testimoniorum a Christo et Apostolis in Novo Testamento citatorum ex Veteri.



III. *Supposed Quotations from Ancient Jewish Writings*; together with some examples of the use of *Jewish Proverbs and Forms of Speech*. Here, again, there is not one undoubted instance of a quotation from writings now existing: proverbial usage is nearly, if not quite, sufficient to account for all. The sections in this division are reckoned from A to Ll.

IV. *Quotations from Greek Poets, etc.* This division contains a greater number of passages regarded as quotations from classic sources, than any former volume; but the fact of quotation is, in many cases, very disputable. The sections are numbered from *a'* to *ia'*.

The volume concludes with a few *Notes*, and an *Index* of texts in the order of the New Testament.

Into the subject of modes of quotation, and the application of the cited passages, whether for proof or illustration, I do not conceive it necessary to enter further than I have done already in the *Notes*. As to the copies quoted, it is sufficiently apparent that the vast majority of citations are taken from the Septuagint, often though it differs from the Hebrew, and that citations differing from the Septuagint are comparatively few. Occasionally the Hebrew is followed where it differs from the Septuagint: in other cases, quotations give the sense rather than the words. Some difficulties that occur are referred to in the concluding *Notes*.

Large as this collection is, it must not for a moment be supposed that it comprehends all the verbal similarities to the Old Testament, and especially to the Septuagint version of it, which the New Testament contains. In truth, "the version of the LXX. is not to be regarded merely as the first and most important of all versions of the Old Testament, whether ancient or modern; but as constituting a great historical fact or epoch in the plan of the Christian dispensation."\* It was made in the wonderful providence of God in order to prepare the way for the calling of the Gentiles. The whole New Testament is founded on it: most, if not all, of the doctrinal terms of the Gospel are derived from it:† and, had not such a translation

\* Grinfield, *Apology for the Septuagint*, p. 80.

† *Kύριος*, for example, which, as applied to our Saviour, is certainly in many cases the equivalent of יהוה. Ἐγώ εἰμι and ὁ θεός are both incommunicable names of Deity. Χριστός is the Sept. rendering of משיח, and Πνεῦμα of רוּחַ. Πιστός means, in classic Greek, *one who adheres to truth*: in Hellenistic Greek, it



been published and received a proper time before our Saviour's advent, the composition of the New Testament in Greek would, humanly speaking, have been impossible. An idea of the vast extent to which Septuagintal phraseology is employed in the New Testament may be gained from the immense mass of citations, allusions, and parallels of thought and expression—"thousands and tens of thousands of incidental resemblances"—collected in the learned and most valuable works of the Rev. E. W. Grinfield, M.A.;\* to which, and still more to whose personal kindness and courtesy, it is my pleasing duty to record my obligations.

I have also to acknowledge the valuable assistance of Thomas Ellis, Esq., F.R.A.S., in several important particulars, especially in the third division of the work, and with regard to the Ethiopic passage from the book of Enoch.

In conclusion, I would express my earnest desire, that it may please God favourably to accept this attempt to promote the study of His holy Word, to pardon all that is or has been amiss in connection with it, and to use it as it shall seem good to Himself.

H. G.

LONDON, *Sept.* 1855.

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ordinarily signifies, *one who believes or trusts*. *Δικαιοῦν*, in its classic acceptation, is to *adjudge*, even to *punish*; scripturally, it is to *justify*. The list might be indefinitely extended.

\* *Η Καινή Διαθήκη ... Novum Testamentum Græcum editio Hellenistica*. 2 tomi. *Lond.* 1843. 8vo.

*Scholia Hellenistica in Novum Testamentum*, etc. 2 partes. *Lond.* 1848. 8vo.  
*An Apology for the Septuagint*. *Lond.* 1850. 8vo.

## LIST OF TREATISES ON THE NEW TESTAMENT QUOTATIONS.

(Chiefly from HORNE's *Introd.* 9th ed. vol. v. p. 200.)

1. Sacrorum Parallelorum Libri Tres (Latine). Per Fra. JUNIUM. *Heidelb.* 1588. 4to.
2. JO. DRUSII Paralela Sacra: hoc est, Locorum Veteris Testamenti cum iis quæ in Novo citantur conjuncta Commemoratio, Ebraice et Græce, cum Notis. *Franeck.* 1588. 4to.  
Republished 1616. 4to. Also in the Critici Sacri.
3. Βιβλος Καταλλαγος, in quo secundum veterum Theologorum Hebræorum Formulas allegandi, et Modos interpretandi, conciliantur Loca ex V. in N.T. allegata. Auctore Gul. SURENHUSIO. *Amst.* 1713. 4to.
4. IMM. HOFFMANNI Demonstratio Evangelica per ipsum Scripturarum consensum, in oraculis ex Vet. Testamento in Novo allegatis declarata. Edidit ... T. G. Hegelmaier. 3 vol. *Tub.* 1773, 79, 81. 4to.
5. The Prophecies and other Texts cited in the New Testament compared with the Hebrew original, and with the Septuagint version. To which are added Notes. By Tho. RANDOLPH, D.D. *Oxford* (1782). 4to.
6. The Modes of Quotation used by the Evangelical Writers explained and vindicated. By the Rev. Dr. Hen. OWEN. *Lond.* 1789. 4to.
7. A Collation of the Quotations from the Old Testament in the New, with the Septuagint. (In the 9th and 10th volumes of the Christian Observer, 1810, 1811. By T. S., i.e. the Rev. Tho. SCOTT.) 8vo.
8. Passages cited from the Old Testament by the writers of the New Testament, compared with the original Hebrew and the Septuagint version. Arranged by the Junior Class in the Theological Seminary, Andover [United States]; and published at their request, under the superintendence of M. Stuart. *Andover, Mass.* 1827. 4to.
9. Quotations from the Old Testament in the New. (In Sacred Hermeneutics, by Sam. DAVIDSON, LL.D., pp. 334—515. *Edinb.* 1843.) 8vo.
10. Tables of the Quotations, etc. (In the Rev. T. H. HORNE'S Introduction, 9th ed. vol. ii. pp. 282—323. *Lond.* 1846.) 8vo.
11. Citata et Paralela (Græce. In the Rev. E. W. GRINFIELD'S Novum Testamentum Græcum, editio Hellenistica; tom. ii. pp. 1447—93. *Lond.* 1843. And (prioribus addenda) in his Scholia Hellenistica; pars altera, pp. 859—944. *Lond.* 1848). 8vo.

## ABBREVIATIONS EXPLAINED.

... These marks denote the omission of three or more words in the same verse.

— This mark placed at the beginning or end of a verse, implies an abrupt commencement or conclusion. It does not signify that any words are omitted in the same verse, but that the verse is a portion of a sentence.

|| and § These marks denote parallel places in the gospels. The Harmony adopted is that of Dr. Robinson.

¶ Notes with this mark prefixed are the marginal readings of our English Bible.

The various readings of the LXX. are taken from the great work of Helmes and Parsons. The numbers annexed to many of them denote the MSS. in which they occur. Roman numerals denote *uncial* MSS. (as III. which is the Codex Alexandrinus): Arabic numerals refer to *cursive* copies. Readings not distinguished by numbers exist only in MSS. of the latter class.

M. G. and S. appended to various readings of the New Testament, denote Mill, Griesbach, and Scholz.

It is believed that all other abbreviations will be self-apparent.

# I. QUOTATIONS FROM THE OLD TESTAMENT.

GEN. 1:1.

(1)<sup>a</sup>

GEN. 1:1.

בראשית ברא אלהים את  
השמים ואת הארץ:

IN THE BEGINNING God created  
the heaven and the earth.

Ἐν Ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν  
οὐρανὸν καὶ τὴν γῆν.

IN THE BEGINNING God made the  
heaven and the earth.

JOHN  
1:1, 2.

Ἐν Ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς  
ἦν ὁ Λόγος. <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

IN THE BEGINNING was the Word, and the Word was with  
God, and the Word was God. <sup>2</sup> The same was in the be-  
ginning with God.

<sup>a</sup> Compare 1 John 1:1. 'Ο ἦν ἀπ' ἀρχῆς. *That which was from the beginning;* and the  
N.T. texts in No. 3. Comp. also Exod. 20:11, inf. <sup>b</sup> ὁ Λόγος. see Psal. 33:6, inf.

GEN. 1:26, 27.

(2)

GEN. 1:26, 27.

ויאמר אלהים נעשה אדם בצלמנו  
כדמותנו ... ויברא אלהים את  
האדם בצלם אלהים ברא אותו...

And God said, Let Us make man  
in Our image, after Our likeness...  
<sup>27</sup> So God created man in His *own*  
image, in the image of God created  
He him...

Καὶ εἶπεν ὁ Θεὸς, Ποιήσωμεν ἄν-  
θρωπον κατ' εἰκόνα ἡμετέραν καὶ  
καθ' ὁμοίωσιν ... <sup>27</sup> καὶ ἐποίησεν ὁ  
Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα  
Θεοῦ ἐποίησεν αὐτόν...

And God said, Let Us make man  
after Our image and after *Our*  
likeness... <sup>27</sup> And God made man;  
according to the image of God  
made He him...

(GEN. 5:1.)

... ביום ברא אלהים אדם בדמות  
אלהים עשה אותו:

... In the day that God created  
man, in the likeness of God made  
He him.

(GEN. 5:1.)

... ἡ ἡμέρα ἐποίησεν ὁ Θεὸς τὸν  
<sup>b</sup> Ἀδὰμ, κατ' εἰκόνα Θεοῦ ἐποίησεν  
αὐτόν.

... In the day that God made  
Adam, according to the image of  
God made He him.



(GEN. 9:6.)

... כִּי בְצַלֵּם אֱלֹהִים עָשָׂה אֱתָנָה  
:הָאָדָם

... for in the image of God made  
He man.

(GEN. 9:6.)

... ὅτι ἐν εἰκόνι Θεοῦ ἐποίησα τὸν  
ἄνθρωπον.

... for in the image of God made  
He man.

1 COR. 11:7. Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν  
καὶ δόξα Θεοῦ ὑπάρχων...

For a man indeed ought not to cover *his* head, forasmuch as he  
is the image and glory of God...

2 COR. 4:4. ... τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.

... of Christ, who is the image of God ...

EPH. 4:24. — καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα  
ἐν δικαιοσύνῃ καὶ ὁσιότητι <sup>c</sup> τῆς ἀληθείας.

— and that ye put on the new man, which after God is created  
in righteousness and <sup>d</sup> true holiness.

COL. 3:10. — καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν  
κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.

— and have put on the new *man*, which is renewed in know-  
ledge after the image of Him that created him.

JAS. 3:9. ... καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἄνθρώπους τοὺς καθ' ὁμοίωσιν  
Θεοῦ γεγονότας.

... and therewith curse we men, which are made after the  
similitude of God.

<sup>a</sup> Sam. וּבְרִמְוֹתָיו, like the LXX. <sup>b</sup> ἄνθρωπον. <sup>c</sup> καὶ ἀληθεία. <sup>d</sup> ¶ Or, holiness of truth.

GEN. 1:27.

(3)

GEN. 1:27.

: וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם

... male and female created He  
them.

... ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

... male and female made He them.

(GEN. 5:2.)

(GEN. 5:2.)

... וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם

Male and female created He  
them ...

Ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς...

Male and female made He them...

¶ MATT. 19:4. ... Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ  
ἐποίησεν αὐτούς; ...

... Have ye not read, that He which made *them* at the begin-  
ning made them male and female? ...

¶ MARK 10:6. Ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ Θεός.  
But from the beginning of the creation God made them male  
and female.

GEN. 2:2.

(4)

GEN. 2:2.

וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה :

... καὶ κατέπαυσε <sup>a</sup> τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποίησε.

... and He rested on the seventh day from all His work which He had made.

... and He rested on the seventh day from all His works which He made.

HEB.  
4:4.

Εἶρηκε γάρ που περὶ τῆς ἐβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works.<sup>b</sup>

<sup>a</sup> Many MSS. read, κατέπαυσεν ὁ Θεός, and still more insert ἐν. <sup>b</sup> See also ver. 10.

GEN. 2:7.

(5)

GEN. 2:7.

וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה...

... καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

... and man became a living soul.

... and the man <sup>a</sup> became a living soul.

1 Cor.  
15:45.

Οὕτω καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν...

And so it is written, The first man Adam was made a living soul...

<sup>a</sup> Or, was made.

GEN. 2:9,10.

(6)<sup>a</sup>

GEN. 2:9,10.

וַעֲיֵן הַחַיִּים בְּתוֹךְ הַגֵּן... וְנָהָר  
... יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֵּן

... καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ <sup>b</sup> τοῦ παραδείσου... <sup>10</sup> ποταμὸς δὲ ἐκπορεύεται ἐξ <sup>c</sup> Ἐδέμ ποτίζειν τὸν παράδεισον...

... the tree of life also in the midst of the garden... <sup>10</sup> And a river went out of Eden to water the garden...

... and the tree of life in the midst of the paradise... <sup>10</sup> And a river proceedeth out of Edem to water the paradise...

REV.  
2:7.

<sup>d</sup> ... Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν <sup>e</sup> μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.

... To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

REV.  
22:1, 2,  
14, 19.

Καὶ ἔδειξέ μοι <sup>f</sup> καθαρὸν ποταμὸν ὕδατος ζωῆς... ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. <sup>2</sup> ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς... --- <sup>14</sup> ... ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς... --- <sup>19</sup> ... ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ <sup>g</sup> βίβλου τῆς ζωῆς...

And he shewed me a pure river of water of life ... proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on either side of the river, *was there* the tree of life ... ---<sup>14</sup> ... that they may have right to the tree of life ... ---<sup>19</sup> ... God shall take away his part <sup>b</sup> out of the book of life ...

<sup>a</sup> Comp. Isaiah 65:22 (LXX. and Chaldee), and Prov. 3:18. <sup>b</sup> τῇ παραδείσῳ. Alex. <sup>c</sup> 'Eḏēn, Compl. <sup>d</sup> Comp. Gen. 3:22. ... lest he ... take also of the tree of life, and eat, and live for ever. <sup>e</sup> τῇ παραδείσῳ τοῦ Θεοῦ μου. G. and S. Comp. Gen. 3:3 (LXX.), 'Απὸ δὲ τοῦ καρποῦ τοῦ ξύλου, [the tree of knowledge,] ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου, κ.τ.λ. <sup>f</sup> Om. καθαρὸν. G. and S. <sup>g</sup> τοῦ ξύλου. G. and S. <sup>h</sup> ἢ Or, from the tree of life.

GEN. 2:23.

(7)<sup>a</sup>

GEN. 2:23.

וַיֹּאמֶר הָאָדָם וְאֵת הָעֵץ  
... מִבְּשָׂרִי

Καὶ εἶπεν Ἀδὰμ, Τοῦτο νῦν ὅσπου  
ἐκ τῶν ὀστέων μου, καὶ σὰρξ ἐκ  
τῆς σαρκὸς μου ...

And Adam said, This is now bone  
of my bones, and flesh of my  
flesh...

And Adam said, This is now bone  
<sup>b</sup> of my bones and flesh of my  
flesh...

ΕΡΗ. 5:30. Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, <sup>c</sup> ἐκ τῆς σαρκὸς αὐτοῦ,  
καὶ ἐκ τῶν ὀστέων αὐτοῦ.

For we are members of His body, of His flesh, and of His  
bones.

<sup>a</sup> Compare Gen. 29:14. Jud. 9:2. 2 Sam. (alias 2Kings) 5:1. 19:12, 13. <sup>b</sup> Or, out of.  
<sup>c</sup> ἐκ τῆς σαρκὸς and the words following are omitted in some MSS.

GEN. 2:24.

(8)

GEN. 2:24.

עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת  
אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לֶבָשָׁר  
אֶחָד :

<sup>b</sup> Ἐνεκεν τούτου καταλείψει ἄν-  
θρωπος τὸν πατέρα αὐτοῦ καὶ τὴν  
μητέρα, <sup>c</sup> καὶ προσκολληθήσεται  
<sup>d</sup> πρὸς τὴν γυναῖκα αὐτοῦ· καὶ  
ἔσονται οἱ δύο εἰς σάρκα μίαν.

Therefore shall a man leave his  
father and his mother, and shall  
cleave unto his wife; and they  
shall be one flesh.

Therefore shall a man leave his  
father and his mother, and <sup>e</sup>shall  
be joined unto his wife; and they  
twain shall be one flesh.

|| MATT. 19:5, 6. — καὶ εἶπεν, Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα  
καὶ τὴν μητέρα, καὶ <sup>f</sup> προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ  
ἔσονται οἱ δύο εἰς σάρκα μίαν. <sup>g</sup> ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ  
σὰρξ μία ...

— and said, For this cause shall a man leave father and mother,  
and shall cleave to his wife; and they twain shall be one flesh.  
<sup>6</sup> Wherefore they are no more twain, but one flesh ...



MARK 10:7, 8. Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται <sup>a</sup> πρὸς τὴν γυναῖκα αὐτοῦ· <sup>b</sup> καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ <sup>c</sup> μία σάρξ.

For this cause shall a man leave his father and mother, and cleave to his wife; <sup>a</sup> and they twain shall be one flesh: so they are no more twain, but one flesh.

1 COR. 6:16. ... Ἔσονται γὰρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.  
... for, Two, saith He, shall be one flesh.

EPH. 5:31. Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα <sup>i</sup> αὐτοῦ καὶ τὴν μητέρα, <sup>k</sup> καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh.

<sup>a</sup> Sam. שׁוּבָה, like the LXX., Syr., Vulg., and Arabic. <sup>b</sup> Ἀντὶ. one MSS. and many Fathers. <sup>c</sup> Ad, αὐτοῦ. Alex. and many others. <sup>d</sup> τῇ γυναικὶ αὐτοῦ. Alex. <sup>e</sup> Gr. shall be cemented. <sup>f</sup> κολληθήσεται. S. <sup>g</sup> τῇ γυναικὶ αὐτοῦ. <sup>h</sup> σὰρξ μία. <sup>i</sup> Om. αὐτοῦ. <sup>k</sup> καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ· others, καὶ προσκ. τῇ γ. αὐτοῦ.

GEN. 3:13.

( 9 )

GEN. 3:13.

וַתֹּאמֶר הָאִשָּׁה הִנֵּנִי וְשָׂרָה

... καὶ εἶπεν ἡ γυνή, Ὁ ὄφεις ἡπάτησέ με ...

... And the woman said, The serpent beguiled me ...

... And the woman said, The serpent beguiled me ...

2 COR. 11:3.<sup>a</sup> ... ὡς ὁ ὄφεις Εὔαν ἐξηπάτησεν ...  
... as the serpent beguiled Eve ...

<sup>a</sup> Compare 1 Tim. 2:14, Καὶ Ἀδὰμ οὐκ ἡπατήθη· ἡ δὲ γυνή ἀπατηθεῖσα· also Rev. 12:9, and 20:2, ὁ ὄφεις ὁ ἀρχαῖος, that old serpent, [or, the serpent of the beginning; referring to Gen. 3:13 in connection with Gen. 1:1.]

GEN. 3:17, 18.

( 10 )

GEN. 3:17, 18.

וְקִין <sup>13</sup> ... וְדָרְדָּר תִּצְמַח לָךְ ...

... ἐπικατάρατος ἡ γῆ ... <sup>13</sup> ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι ...

... cursed is the ground ... <sup>13</sup> thorns also and thistles shall it <sup>a</sup> bring forth to thee ...

... cursed is the ground ... <sup>13</sup> thorns and thistles shall it bring forth to thee ...

HEB. 6:8. — ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγὺς ...

— but that <sup>b</sup> which beareth thorns and briars is rejected, and is nigh unto cursing ...

<sup>a</sup> ἥ Heb. cause to bud, [or, to spring up; and so the LXX.]

<sup>b</sup> Sc. γῆ, earth, ver. 7.

GEN. 4:4.	( 11 )	GEN. 4:4.
... וישע יהוה אל הבל ואל מנחתו :		... και ἐπεὶ δὲν ὁ Θεὸς ἐπὶ Ἀβελ και ἐπὶ τοῖς δώροις αὐτοῦ.
... And the LORD had respect unto Abel and to his offering.		... and God looked upon Abel and upon his gifts.
HEB. 11:4. ... μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ <sup>a</sup> τοῦ Θεοῦ ...		
... God testifying of his gifts ...		
	<sup>a</sup> τῷ Θεῷ.	

GEN. 4:24.	( 12 )	GEN. 4:24.
כי שבעתים יקם קין ולמך שבעים ושבעה :		Ὅτι ἐπτάκις ἐκδεδίκηται ἐκ Κάιν ἐκ δὲ Λάμεχ, ἐβδομηκοντάκις ἐπτά.
If Cain shall be avenged seven- fold, truly Lamech seventy and sevenfold.		Because vengeance has been ex- acted of Cain seven times, <i>it shall</i> <i>be exacted</i> of Lamech seventy times seven.
MATT. 18:22. ... Οὐ, λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἐβδομηκοντάκις ἐπτά.		
... I say not unto thee, until seven times, but until seventy times seven.		

GEN. 5:1.                      see                      GEN. 1:27 (No. 2).

GEN. 5:2.                      see                      GEN. 1:27 (No. 3).

GEN. 5:24.	( 13 ) <sup>a</sup>	GEN. 5:24.
ויתהלך חנוך את האלהים ואינו כי לקח אתו אלהים :		Καὶ εὐηρέστησεν Ἐνῶχ τῷ Θεῷ. <sup>b</sup> καὶ οὐχ εὐρίσκετο, <sup>c</sup> ὅτι μετέθηκεν αὐτὸν ὁ Θεός.
And Enoch walked with God : and he <i>was</i> not; for God took him.		And Enoch pleased God : and he was not found, for God translated him.
HEB. 11:5, 6. Πίστει Ἐνῶχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ εὐρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως <sup>d</sup> αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ. <sup>e</sup> χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστησάσαι ...		
By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for be- fore his translation he had this testimony, that he pleased God.		
<sup>6</sup> But without faith <i>it is</i> impossible to please <i>Him</i> ...		

<sup>a</sup> Comp. Sirach 44:16. Ἐνῶχ εὐηρέστησε Κυρίῳ, καὶ μετετέθη. *Enoch pleased the Lord, and was translated.* <sup>b</sup> Om. καὶ οὐχ εὑρίσκειτο. <sup>c</sup> διότι, Alex. <sup>d</sup> Om. αὐτοῦ.

GEN. 8:21.

(14)

GEN. 8:21.

... יריח יהוה את ריח הניחח ...

Καὶ ὡσφράνθη Κύριος ὁ Θεὸς  
ὀσμὴν εὐωδίας ...And the LORD smelled <sup>a</sup> a sweet  
savour ...And the Lord God smelled <sup>b</sup> a  
sweet savour ...

(EXOD. 29:18.)

(EXOD. 29:18.)

... עלה הוא ליהוה ריח ניחוח ...

... ὁλοκαύτωμα τῷ Κυρίῳ εἰς ὀσμὴν  
εὐωδίας ...... it is a burnt-offering unto the  
LORD: it is a sweet savour ...... a whole burnt-offering to the  
Lord for a sweet savour ...

(LEV. 1:9.)

(LEV. 1:9.)

... עלה אשה ריח ניחוח ליהוה :

... κάρπωμά ἐστι θυσία ὀσμὴ  
εὐωδίας τῷ Κυρίῳ.... a burnt sacrifice, an offering  
made by fire, of a sweet savour  
unto the LORD.... it is a burnt-offering, a sacrifice,  
a sweet savour unto the Lord.

(LEV. 4:31.)

(LEV. 4:31.)

... והקטיר הכהן המזבח לריח  
ניחח ליהוה ...... καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ  
θυσιαστήριον εἰς ὀσμὴν εὐωδίας  
Κυρίῳ ...... and the priest shall burn *it*  
upon the altar for a sweet savour  
unto the LORD ...... and the priest shall offer *it*  
upon the altar for a sweet savour  
unto the Lord ...

(LEV. 17:4.)

(LEV. 17:4.)

Not in the Hebrew.

... ὥστε ποιῆσαι αὐτὸ εἰς ὁλοκαύ-  
τωμα ἢ σωτήριον Κυρίῳ δεκτὸν εἰς  
ὀσμὴν εὐωδίας ...... so as to <sup>c</sup> sacrifice it for a whole  
burnt-offering or a peace-offering  
acceptable unto the Lord for a  
sweet savour ...(NUM. 15:3.)<sup>d</sup>

(NUM. 15:3.)

... ריח ניחח ליהוה ...

... ὀσμὴν εὐωδίας τῷ Κυρίῳ ...

... a sweet savour unto the LORD ...

... a sweet savour unto the Lord ...

(EZE. 20:41.)

(IEZE. 20:41.)

... בריח ניחח ארצה אתכם ...

Ἐν ὀσμῇ εὐωδίας προσδέξομαι  
ὑμᾶς ...I will accept you with your sweet  
savour ...I will accept you with a sweet  
savour ...

<sup>c</sup> EPH. 5:2. ... καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.  
... as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

PHIL. 4:18. ... δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.  
... having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

<sup>a</sup> ¶ Heb. a savour of rest. <sup>b</sup> Gr. a savour of sweetness. <sup>c</sup> Gr. make. <sup>d</sup> See also verses 7, 10, 13, 14. <sup>e</sup> Compare 2 Cor. 2:15, 16, Ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ... ὁσμὴ θανάτου... ὁσμὴ ζωῆς, κ.τ.λ.

GEN. 9:6.

see

GEN. 1:27 (No. 2).

GEN. 12:1.

(15)

GEN. 12:1.

וַיֹּאמֶר יְהוָה אֶל אַבְרָם לֵךְ לָךְ  
מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ  
אֶל הָאָרֶץ אֲשֶׁר אֹרָא:

Καὶ εἶπε Κύριος τῷ Ἀβραμ, Ἐξε-  
ελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς  
συγγενείας σου, καὶ ἐκ τοῦ οἴκου  
τοῦ πατρὸς σου. <sup>a</sup> καὶ δεῦρο εἰς  
<sup>b</sup> τὴν γῆν ἣν ἄν σοι δείξω.

Now the Lord had said unto A-  
bram, Get thee out of thy country,  
and from thy kindred, and from  
thy father's house, unto a land  
that I will shew thee.

And the Lord said to Abram, Get  
thee out of thy country, and out  
of thy kindred, and out of thy  
father's house; and come into the  
land that I will shew thee.

ACTS 7:3. — καὶ εἶπε πρὸς αὐτὸν, Ἐξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς  
συγγενείας σου, <sup>c</sup> καὶ δεῦρο εἰς <sup>d</sup> γῆν ἣν ἄν σοι δείξω.

— and said unto him, Get thee out of thy country, and from  
thy kindred, and come into the land that I shall shew thee.

<sup>a</sup> Om. καὶ δεῦρο. Alex. <sup>b</sup> Many MSS. om. τὴν. <sup>c</sup> Ad. καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς  
σου. Cod. Laud. <sup>d</sup> Ad. τὴν.

GEN. 12:3.

(16)<sup>a</sup>

GEN. 12:3.

... ואברכה מברכך ומקללך אאר

Καὶ εὐλογήσω τοὺς εὐλογοῦντάς  
σε, καὶ τοὺς καταρωμένους σε κα-  
ταράσσομαι ...

And I will bless them that bless  
thee, and curse him that curseth  
thee ...

And I will bless them that bless  
thee, and curse them that curse  
thee ...

¶ MATT. 5:44. ... εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς ...  
... bless them that curse you ...



|| LUKE 6:28. *Εὐλογεῖτε τοὺς καταρωμένους ὑμῶν ...*

Bless them that curse you ...

ROM. 12:14. *Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε καὶ μὴ καταρᾶσθε.*  
Bless them which persecute you : bless and curse not.

<sup>a</sup> Compare Gen. 27:29. Num. 24:9. 1 Cor. 4:12. 1 Pet. 2:23, and 3:9.

<sup>b</sup> ὑμᾶς. G. and S.

GEN. 12:3.

(17)<sup>a</sup>

GEN. 12:3.

... ונברכו בך כל משפחה  
: האדמה

... and in thee shall all families  
of the earth be blessed.

... καὶ <sup>b</sup> ἐνευλογηθήσονται ἐν σοὶ  
πάνται αἱ φυλαὶ τῆς γῆς.

... and in thee shall all the tribes  
of the earth be blessed.

(GEN. 22:18.)

... והתברכו בורעך כל גוי הארץ...

And in thy seed shall all the na-  
tions of the earth be blessed ...

(GEN. 22:18.)

Καὶ <sup>d</sup> ἐνευλογηθήσονται ἐν τῷ  
σπέρματί σου πάντα τὰ ἔθνη <sup>e</sup> τῆς  
γῆς ...

And in thy seed shall all the na-  
tions of the earth be blessed ...

ACTS  
3:25.

... καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν,  
λέγων πρὸς Ἀβραὰμ, Καὶ <sup>f</sup> τῷ σπέρματί σου ἐνευλογηθήσονται  
πάνται αἱ πατριαὶ τῆς γῆς.

... and of the covenant which God made with our fathers,  
saying unto Abraham, And in thy seed shall all the kindreds  
of the earth be blessed.

GAL.  
3:8.

Προειδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός,  
προευηγγελίστατο τῷ Ἀβραὰμ, ὅτι <sup>g</sup> Εὐλογηθήσονται ἐν σοὶ  
πάντα τὰ ἔθνη.

And the scripture, foreseeing that God would justify the  
heathen through faith, preached before the gospel unto Abra-  
ham, *saying*, In thee shall all nations be blessed.

<sup>a</sup> Comp. Gen. 18:18, ... and all the nations of the earth shall be blessed in him. See also the renewal of the promise to *Isaac*, Gen. 26:4; and to *Jacob*, Gen. 28:14. <sup>b</sup> ἐυλογηθήσονται. Alex. Compl. <sup>c</sup> Sam. <sup>d</sup> nation <sup>e</sup> ἐυλογηθήσονται. Alex. Compl. <sup>f</sup> Om. τῆς γῆς. Alex. <sup>g</sup> Ad. ἐν. G. and S. <sup>h</sup> Ενευλογηθήσονται. M. G. and S.

GEN. 13:15.

(18)<sup>a</sup>

GEN. 13:15.

כי את כל הארץ אשר אתה ראה  
: לך אתננה ולורעך עד עולם :

For all the land which thou seest,  
to thee will I give it, and to thy  
seed for ever.

Ὅτι πᾶσαν τὴν γῆν ἣν σὺ ὀράς,  
σοὶ δώσω αὐτήν, καὶ τῷ σπέρματί  
σου ἕως <sup>b</sup> αἰῶνος.

For all the land which thou seest,  
to thee will I give it, and to thy  
seed for ever.

(GEN. 17:8).<sup>c</sup>

ונתתי לך ולזרעך אחריו את  
ארץ מגריך ...

And I will give unto thee, and to  
thy seed after thee, the land  
<sup>d</sup> wherein thou art a stranger ...

(GEN. 24:7.)

... ואשר נשבע לי לאמר לזרעך  
אתן את הארץ הזאת ...

... and that sware unto me, say-  
ing, Unto thy seed will I give this  
land ...

LUKE  
1:55.

... τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.  
... to Abraham and to his seed for ever.

GAL.  
3:16, 19.

Τῷ ἁ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι  
αὐτοῦ. οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς  
ἐφ' ἑνὸς, Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός. --- <sup>19</sup> ... ἄχρῃς  
οὐ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται ...

Now to Abraham and his seed were the promises made. He  
saith not, And to seeds, as of many; but as of one, And to thy  
seed, which is Christ. --- <sup>19</sup> ... till the seed should come to  
whom the promise was made ...

<sup>a</sup> See also Gen. 12:7, 17:7, and the texts in the last preceding section; likewise the  
promise to Isaac, Gen. 26:3. <sup>b</sup> Ad. τοῦ. Alex. <sup>c</sup> See this text in No 26. <sup>d</sup> ¶ Heb. of  
thy sojournings. <sup>e</sup> ὤμοσεν μοι. Alex. <sup>f</sup> ἕως αἰῶνος. G. and S. (see Gen. 13:15, supra;  
and comp. Ps. 18(17):50). LXX. <sup>g</sup> Om. δὲ.

GEN. 14:17—20.

(19)

GEN. 14:17—20.

ויצא מלך סדם לקראתו אחרי  
שובו מהכות את כדרלעמר ואת  
המלכים אשר אתו... <sup>18</sup> ומלכי צדק  
מלך שלם הוציא לחם ויין והוא  
בהן לאל עליון: <sup>19</sup> ויברכהו ...  
... ויתן לו מעשר מכל: <sup>20</sup>

And the king of Sodom went out  
to meet him after his return from  
the slaughter of Chedorlaomer,  
and of the kings that were with

Ἐξῆλθε δὲ βασιλεὺς Σοδόμων εἰς  
συνάντησιν αὐτῷ, μετὰ τὸ ὑπο-  
στρέφειν αὐτὸν ἀπὸ τῆς κοπῆς τοῦ  
Χοδολλογομορ, καὶ τῶν βασιλέων  
τῶν μετ' αὐτοῦ ... <sup>18</sup> Καὶ Μελ-  
χισεδέκ βασιλεὺς Σαλήμ ἐξήνεγκε  
ἄρτους καὶ οἶνον ἦν δὲ ἱερεὺς τοῦ  
Θεοῦ τοῦ ὑψίστου. <sup>19</sup> καὶ εὐλόγησε  
τὸν Ἀβραμ ... <sup>20</sup> ... καὶ ἔδωκεν αὐτῷ  
<sup>a</sup> Ἀβραμ δεκάτην ἀπὸ πάντων.

And the king of Sodom went out  
to meet him after he returned  
from the slaughter of Chodollogo-  
mor and of the kings that were

him ... <sup>18</sup> And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. <sup>19</sup> And he blessed him ... <sup>20</sup> ... And he gave him tithes of all.

with him ... <sup>18</sup> And Melchisedec king of Salem brought forth bread and wine: and he was a priest of the most high God. <sup>19</sup> And he blessed Abram ... <sup>20</sup> ... And Abram gave him a tenth *part* of all.

HEB.  
7:1, 2,  
4, 10.

Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ<sup>b</sup> ὑψίστου, (ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλείων, καὶ εὐλογήσας αὐτόν· <sup>2</sup> ὃ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ)· πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστι βασιλεὺς εἰρήνης. ---<sup>4</sup> ... ὃ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. ---<sup>10</sup> ... ὅτε συνήντησεν αὐτῷ<sup>c</sup> ὁ Μελχισεδέκ.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace. ---<sup>4</sup> ... unto whom even the patriarch Abraham gave the tenth of the spoils. ---<sup>10</sup> ... when Melchisedec met him.

<sup>a</sup> Om. Ἀβραμ. Alex.

<sup>b</sup> Ad. τοῦ. M. G. and S.

<sup>c</sup> Om. δ.

GEN. 15:1.

(20)

GEN. 15:1.

: שְׂכָרְךָ הָרֵבָה מְאֹד ... ... ὁ μισθός σου πολὺς <sup>a</sup> ἔσται σφόδρα.

... thy exceeding great reward.

... thy reward shall be very great.

||MATT.  
5:12.

... ὅτι ὁ μισθός ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς ...  
... for great is your reward in heaven ...

||LUKE  
6:23;35.

... ἰδοὺ γὰρ, ὁ μισθός ὑμῶν πολὺς ἐν τῷ οὐρανῷ ... ---<sup>35</sup> ... καὶ ἔσται ὁ μισθός ὑμῶν πολὺς ...  
... for, behold, your reward is great in heaven ... ---<sup>35</sup> ... and your reward shall be great ...

<sup>a</sup> ἔστι.

GEN. 15:5.

(21)

GEN. 15:5.

: וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זַרְעֲךָ ... ... καὶ εἶπεν, Οὕτως ἔσται τὸ σπέρμα σου.

... and He said unto him, So shall thy seed be.

... and He said, So shall thy seed be.

ROM.  
4:18.

... κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου.  
... according to that which was spoken, So shall thy seed be.

GEN. 15:6.

( 22 )

GEN. 15:6.

והאמן ביהוה ויחשבה לו צדקה :

And he believed in the LORD ;  
and He counted it to him for  
righteousness.

<sup>a</sup> Καὶ ἐπίστευσεν Ἀβραμ τῷ Θεῷ,  
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

And Abram believed God, and it  
was counted unto him for right-  
eousness.

ROM. 4:3, &c. Τί γὰρ ἡ γραφὴ λέγει ; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. --- <sup>5</sup> ... πιστεύοντι δὲ... λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. --- <sup>9</sup> ... λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. <sup>10</sup> πῶς οὖν ἐλογίσθη ; ... <sup>11</sup> ... εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην. --- <sup>22</sup> Διὸ <sup>b</sup> καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>23</sup> Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ· <sup>24</sup> ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν, κ.τ.λ.

For what saith the scripture? Abraham believed God, and <sup>c</sup> it was counted unto him for righteousness. --- <sup>5</sup> ... but (to him that) believeth ... his faith is counted for righteousness. --- <sup>9</sup> ... for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup> How was it then reckoned? ... <sup>11</sup> ... that righteousness might be imputed unto <sup>d</sup> them also. --- <sup>22</sup> And therefore it was imputed to him for righteousness. <sup>23</sup> Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup> but for us also, to whom it shall be imputed, if we believe, etc.

GAL. 3:6. Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Even as Abraham believed God, and it was <sup>e</sup> accounted to him for righteousness.

JAMES 2:23. Καὶ ἐπληρώθη ἡ γραφὴ ἣ λέγουσα, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην ...

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness ...

<sup>a</sup> Ἐπίστευσε δὲ, two MSS. Compl. Iren., Clem., Just. M., and others.

<sup>c</sup> Comp. Ps. 106:31 (*Phinehas*); also Lev. 17:4, *blood shall be imputed*; Ps. 32:2, *sin*.

<sup>d</sup> Sc. the uncircumcised. <sup>e</sup> ¶ Or, *imputed*.

GEN. 15:13, 14.

( 23 )

GEN. 15:13, 14.

ויאמר לאברהם ידע תדע כי גר יהיה זרעך בארץ לא להם ועבדום וענו אתם ארבע מאות שנה :  
" וגם את הגוי אשר יעבדו דן אנכי ואחרי כן יצאו ברכש גדול :

Καὶ ἐρρήθη πρὸς Ἀβραμ, Γινώσκων γνώση ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ <sup>a</sup> οὐκ ἰδίᾳ· <sup>b</sup> καὶ δουλώσουσιν αὐτοὺς, καὶ κακώσουσιν <sup>c</sup> αὐτοὺς, καὶ ταπεινώσουσιν <sup>d</sup> αὐτοὺς <sup>e</sup> τετρακόσια ἔτη. <sup>14</sup> τὸ δὲ ἔθνος, <sup>f</sup> ᾧ ἔαν δουλεύωσι, κρινῶ ἐγώ<sup>g</sup>, μετὰ δὲ ταῦτα, ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς.



And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is not theirs*, and shall serve them; and they shall afflict them four hundred years; <sup>14</sup> and also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance.

And it was said to Abram, <sup>h</sup> Thou shalt surely know that thy seed shall be a sojourner in a land *that is not their own*; and they shall bring them into bondage, and entreat them evil and humble them four hundred years; <sup>14</sup> and the nation to whom they shall be in bondage will I judge: and after these things they shall come forth hither, with great substance.

ΑΚΤΣ 7:6, 7.<sup>i</sup> Ἐλάλησε δὲ οὕτως ὁ Θεὸς, "Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη τετρακίσια. <sup>7</sup> καὶ τὸ ἔθνος, ᾧ ἔαν <sup>k</sup> δουλεύσωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται <sup>1</sup> καὶ λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ.

And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. <sup>7</sup> And the nation to whom they shall be in bondage will I judge, saith God: and after that they shall come forth, <sup>1</sup> and serve Me in this place.

<sup>a</sup> ἀλλοτρία, one MS. and some Fathers. <sup>b</sup> καὶ κακώσουσιν αὐτὸ, καὶ δουλώσουσιν αὐτοὺς, καὶ ταπεινώσουσιν, κ.τ.λ. Alex. <sup>c</sup> Om. αὐτοὺς. Compl. <sup>d</sup> Om. αὐτοὺς. Compl. <sup>e</sup> ἔτη τετρ. Compl. <sup>f</sup> καὶ τὸ ἔθ. Compl. <sup>g</sup> Ad. λέγει Κύριος. Compl. <sup>h</sup> Gr. *Knowing thou shalt know*, as the Heb. <sup>i</sup> Comp. similar words in Heb. 11:9: *παρέκτισεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν*. (Abraham) *sojourned in the land of promise, as in a strange country*. <sup>k</sup> δουλεύουσι. <sup>1</sup> See Exod. 3:12, *infra*.

GEN. 16:11.

(24) <sup>a</sup>

GEN. 16:11.

ויאמר לה מלאך יהוה הנך הרה  
יילדת בן וקראת שמו ישמעאל...

Καὶ εἶπεν αὐτῇ ὁ ἄγγελος Κυρίου, Ἰδοὺ σὺ ἐν γαστρὶ ἔχεις, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσμαήλ...

And the angel of the LORD said unto her, Behold thou *art* with child, and shalt bear a son, and shalt call his name Ishmael...

And the angel of the Lord said unto her, Behold thou art with child, and shalt bear a son, and shalt call his name Ismael...

LUKE 1:30, 31. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ... <sup>31</sup> καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ Τιδόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

And the angel said unto her... <sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS.

<sup>a</sup> Compare Gen. 17:19 (*Isaac*); and Isa. 7:14 (*Emmanuel*): the latter text quoted in Matt. 1:23. See also Jud. 13:7 (*Samson*), and Luke 1:13 (*John*).

GEN. 17:5.

(25)

GEN. 17:5.

: כי אב המון גוים נתתיך ...

... ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε.

... for a father of many nations have I made thee.

... for a father of many nations have I made thee.

ROM. — καθὼς γέγραπται, "Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε ...  
 4:17.<sup>a</sup> — as it is written, I have made thee a father of many nations ...

<sup>a</sup> See also verse 18.

GEN. 17:8.

(26)<sup>a</sup>

GEN. 17:8.

ונתתי לך ולזרעך אחריו את  
ארץ מגריך את כל ארץ כנען  
לאחות עולם ...Καὶ δώσω σοι καὶ τῷ σπέρματι  
σου μετὰ σέ τὴν γῆν ἣν παροικεῖς,  
πᾶσαν τὴν γῆν Χαναὰν εἰς κατά-  
σχεσιν αἰώνιον ...

And I will give unto thee, and to  
thy seed after thee, the land  
<sup>b</sup> wherein thou art a stranger, all  
the land of Canaan, for an ever-  
lasting possession ...

And I will give unto thee, and to  
thy seed after thee, the land which  
thou sojournest in, all the land of  
Chanaan, for an everlasting pos-  
session ...

ACTS ... καὶ ἐπηγγείλατο <sup>c</sup> αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτήν, καὶ τῷ  
7:5. σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.  
... yet He promised that He would give it to him for a pos-  
session, and to his seed after him, <sup>d</sup> when *as yet* he had no child.

<sup>a</sup> See this text also in No. 18. <sup>b</sup> ¶ Heb. *of thy sojournings*. <sup>c</sup> δοῦναι αὐτὴν εἰς κατάσχεσιν αὐτῷ. <sup>d</sup> The promise is first recorded in Gen. 12:7.

GEN. 18:10, 14.

(27)

GEN. 18:10, 14.

ויאמר שוב אשוב אליך כעת חיה  
--- והנה בן לשרה אשתך ...  
למועד אשוב אליך כעת חיה  
ולשרה בן :

Εἶπε δέ, Ἐπαναστρέψων ἤξω πρὸς  
σέ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας,  
καὶ ἔξει υἱὸν Σάρρα ἡ γυνὴ σου ...  
--- <sup>14</sup> ... εἰς τὸν καιρὸν τοῦτον ἀνα-  
στρέψω πρὸς σέ εἰς ὥρας, καὶ  
ἔσται τῇ Σάρρᾳ υἱός.

And He said, I will certainly  
return again unto thee <sup>a</sup> according  
to the time of life; and, lo, Sarah  
thy wife shall have a son ... ---  
<sup>14</sup> ... At the time appointed I will  
return unto thee, according to the  
time of life, and Sarah shall have  
a son.

And He said, I will return and  
come unto thee <sup>a</sup> according to this  
time seasonably, and Sarah thy  
wife shall have a son ... ---<sup>14</sup> ... At  
this time I will return unto thee  
seasonably, and Sarah shall have  
a son.

ROM. Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύ-  
9:9. σομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.  
For <sup>b</sup> this is the word of promise, At this time will I come, and  
Sarah shall have a son.

<sup>a</sup> Compare 2 Kings 4:16.<sup>b</sup> Or, *this word is of promise*.

GEN. 18:12.

(28)

GEN. 18:12.

: וַאֲדֹנִי זָקֵן ... ὁ δὲ κύριός μου πρεσβύτερος.

... my lord being old also?

... and my lord *is* old.

1 PET. — ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα ...

3:6. — even as Sara obeyed Abraham, calling him lord ...

GEN. 18:14.

(29)<sup>a</sup>

GEN. 18:14.

... הֲפֹלֵא מִיְהוָה דָּבָר מִי מִיָּדָא ἢ ἀδυνατήσῃ παρὰ τῷ Θεῷ ῥήμα; ...

Is any thing too hard for the LORD?...

Shall *any* thing be impossible with God? ...|| MATT. ... Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα  
19:26. δυνατὰ<sup>c</sup> ἐστι.

... With men this is impossible; but with God all things are possible.

|| MARK ... Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ<sup>d</sup> τῷ Θεῷ<sup>e</sup> πάντα  
10:27. γὰρ δυνατὰ ἐστι παρὰ τῷ Θεῷ.... With men *it is* impossible, but not with God: for with God all things are possible.

MARK ... Ἀββὰ ὁ Πατὴρ, παντὰ δυνατὰ σοι ...

14:36. ... Abba Father, all things *are* possible unto Thee ...

LUKE — ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥήμα.

1:37. — for with God nothing shall be impossible.

|| LUKE ... Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστι παρὰ τῷ Θεῷ.

18:27. ... The things which are impossible with men are possible with God.

<sup>a</sup> See the remainder of the verse in No. 27. Comp. Job 42:2. Jer. 32:17, 27. Zech. 8:6. <sup>b</sup> ἀδυνατεῖ. Alex. <sup>c</sup> Om. ἐστι. G. and S. <sup>d</sup> Om. τῷ. <sup>e</sup> Some MSS. omit πάντα—Θεῷ.

GEN. 19:24.

(30)<sup>a</sup>

GEN. 19:24.

וַיְהִי הַמָּטֵר עַל כְּדָם וְעַל עֲמָרָה Καὶ Κύριος ἔβρεξεν ἐπὶ Σόδομα  
גְּפֵרִית וְאֵשׁ מֵאֵת יְהוָה מִן הַשָּׁמַיִם; καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ  
Κυρίου<sup>b</sup> ἔξ οὐρανοῦ.

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.

And the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven.

LUKE — ἡ δὲ ἡμέρα<sup>c</sup> ἔξῃλθε Λῶτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον  
17:29. ἀπ' οὐρανοῦ ...

— but the same day that Lot went out of Sodom it rained fire and brimstone from heaven ...

<sup>a</sup> Compare Lev. 10:2, and 2 Ki. 1:10, infra. <sup>b</sup> ἀπὸ, one MS.; ἐκ τοῦ, Alex. <sup>c</sup> See Gen. 19:14, Ἐξῃλθε δὲ Λῶτ, κ.τ.λ.



GEN. 19:25.

(31)

GEN. 19:25.

... ויהפך את הערים האל

Καὶ κατέστρεψε τὰς πόλεις ταύτας ...

And He overthrew those cities ...

And He overthrew those cities ...

(DEUT. 29:23.)

(DEUT. 29:23.)

... כמהפכת סדם ועמרה אדמה  
וצבאים אשר הפך יהוה באפו  
ובחמתו :... ὥσπερ κατεστράφη Σόδομα καὶ  
Γόμορρα, Ἀδὰμὰ καὶ Σεβώϊμ, ἃς  
κατέστρεψε Κύριος ἐν θυμῷ καὶ  
ὀργῇ.... like the overthrow of Sodom,  
and Gomorrah, Admah, and Ze-  
boim, which the Lord overthrew  
in His anger, and in His wrath.... as Sodom and Gomorrah, Ada-  
mah and Seboim, were overthrown,  
which the Lord overthrew in wrath  
and anger.2 PET.  
2:6.<sup>a</sup>— καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας <sup>b</sup> καταστροφῇ  
κατέκρινεν ...— and turning the cities of Sodom and Gomorrah into ashes  
condemned them with an overthrow ...<sup>a</sup> Comp. Matt. 10:15. 11:24. Mark 6:11. Luke 10:12. Jude 7. <sup>b</sup> Om. καταστροφῇ.

GEN. 19:26.

(32)

GEN. 19:26.

... ותבט אשתו מאחוריו

Καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς  
τὰ ὀπίσω ...But his wife looked back from  
behind him ...And his wife looked <sup>a</sup> back ...

LUKE

17:31, 32. ... καὶ ὁ ἐν τῷ ἀγρῷ ὁλοῖως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.  
<sup>32</sup> μνημονεύετε τῆς γυναικὸς Λώτ.... and he that is in the field, let him likewise not return  
back. <sup>32</sup> Remember Lot's wife.<sup>b</sup> Gr. to the things behind; and so the N.T. Compare Phil. 3:13.

GEN. 21:4.

(33)

GEN. 21:4.

וימל אברהם את יצחק בנו בן  
שמנת ימים ...Περιέτεμε δὲ Ἀβραὰμ τὸν Ἰσαὰκ  
τῇ ἡμέρᾳ τῇ ὀγδόῃ ...And Abraham circumcised his son  
Isaac being eight days old ...And Abraham circumcised Isaac  
the eighth day ...ACTS  
7:8.... καὶ οὕτως <sup>a</sup> ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ  
ἡμέρᾳ τῇ ὀγδόῃ ...... and so Abraham begat Isaac, and circumcised him the eighth  
day ...<sup>a</sup> See No. 40.

} GEN. 21:10.

( 34 )

GEN. 21:10.

ותאמר לאברהם גרש האמה  
הזאת ואת בנה כי לא יירש בן  
האמה הזאת עם בני עם יצחק:

Wherefore she said unto Abraham,  
Cast out this bondwoman and her  
son: for the son of this bond-  
woman shall not be heir with my  
son, *even* with Isaac.

GAL. 4:30. Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ <sup>d</sup> τῆς ἐλευθέρας.

Nevertheless what saith the scripture? Cast out the bond-  
woman and her son: for the son of the bondwoman shall not  
be heir with the son of the freewoman.

<sup>a</sup> Om. ταύτην.<sup>b</sup> κληρονομήσῃ.<sup>c</sup> Om. ταύτης Alex.<sup>d</sup> μου Ἰσαὰκ.

GEN. 21:12.

( 35 )

GEN. 21:12.

... כי ביצחק יקרא לך זרע:

... ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

... for in Isaac shall thy seed be  
called.

... for in Isaac shall thy seed be  
called.

ROM. 9:7. — οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

— neither because they are the seed of Abraham, *are they* all  
children: but, In Isaac shall thy seed be called.

HEB. 11:18. — πρὸς ὃν ἐλαλήθη, Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.  
— of whom it was said, That in Isaac shall thy seed be called.

GEN. 22:2, 9.

( 36 )

GEN. 22:2, 9.

... והעלהו שם ... ויעקד את  
יצחק בנו וישם אתו על המזבח  
ממעל לעצים:

... καὶ ἀνένεγκε αὐτὸν ἐκεῖ ... ---  
<sup>9</sup> ... καὶ συμποδίσας Ἰσαὰκ τὸν  
υἱὸν αὐτοῦ, ἐπέθηκεν αὐτὸν ἐπὶ τὸ  
θυσιαστήριον <sup>a</sup> ἐπάνω τῶν ξύλων.

... and offer him there ... ---<sup>9</sup> ...  
and (he) bound Isaac his son, and  
laid him on the altar upon the  
wood.

... and offer him there ... ---<sup>9</sup> ...  
and having bound together the  
feet of Isaac his son, he laid him  
on the altar upon the wood.

JAS. 2:21.<sup>b</sup> Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

Was not Abraham our father justified by works, when he had  
offered Isaac his son upon the altar?

<sup>a</sup> Some MSS. om. ἐπάνω τῶν ξύλων. <sup>b</sup> Comp. Heb. 11:17.

GEN. 22:16, 17.	( 37 )	GEN. 22:16, 17.
<p>... <sup>17</sup> בִּי נִשְׁבַּעְתִּי נֶאֱמַר יְהוָה ...          בְּרַךְ אֲבִירְכֶךָ וְהִרְבָּה אֲרִבָּה אֶת          ... רֵעֶךָ</p> <p>... By Myself have I sworn, saith the LORD ... <sup>17</sup> that in blessing I will bless thee, and in multiplying I will multiply thy seed ...</p>		<p>Κατ' ἑμαυτοῦ ὥμοσα, λέγει Κύριος ... <sup>17</sup> ἢ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ<sup>a</sup> τὸ σπέρμα σου ...</p> <p>By Myself have I sworn, saith the Lord ... <sup>17</sup> Surely blessing I will bless thee, and multiplying I will multiply thy seed ...</p>
<p>HEB. 6:13, 14. Τῷ γὰρ Ἀβραὰμ ἐπαγγελιάμενος ὁ Θεός, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὁμοσαι, ὥμοσε καθ' ἑαυτοῦ, <sup>14</sup> λέγων, <sup>b</sup> Ἢ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.</p> <p>For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, <sup>14</sup> saying, Surely blessing I will bless thee, and multiplying I will multiply thee.</p>		

<sup>a</sup> One MS. inserts σε καὶ. <sup>b</sup> Εἰ μὴν.

GEN. 22:17.	( 38 )	GEN. 22:17.
<p>... כְּכּוֹכְבֵי הַשָּׁמַיִם וּכְחֹל אֲשֶׁר עַל          שַׁפַּת הַיָּם :</p> <p>... as the stars of the heaven, and as the sand which is upon the sea<sup>a</sup> shore.</p>		<p>... ὡς <sup>b</sup> τοὺς ἀστέρας τοῦ οὐρανοῦ, καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.</p> <p>... as the stars of the heaven, and as the sand that is by the shore of the sea.</p>
<p>HEB. 11:12. Διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένοι, <sup>c</sup> καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ <sup>d</sup> ὥσεί ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης <sup>e</sup> ἢ ἀναρίθμητος.</p> <p>Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.</p>		

<sup>a</sup> ἢ Heb. *lip*. <sup>b</sup> τὰ ἄστρα. <sup>c</sup> Comp. Deut. 1:10 (also 10:22, and 28:62), כְּכּוֹכְבֵי הַשָּׁמַיִם, לְרַב, ὥσεί τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, as the stars of heaven for multitude. <sup>d</sup> ὡς ἡ, G. and S. Comp. 1 Ki. (LXX.) 13:5. <sup>e</sup> See Gen. 32:12 : אֲשֶׁר לֹא יִסְפָּר כּוֹרֵב, which cannot be numbered for multitude : ἡ οὐκ ἀριθμηθήσεται ὑπὸ τοῦ πλήθους, which shall not be numbered for multitude. Comp. Gen. 15:5.

GEN. 22:18.	see	GEN. 12:3.
<p>GEN. 23:4. ( 39 )<sup>a</sup></p> <p>... גַּר וְיוֹשֵׁב אֲנִי עִמָּכֶם</p> <p>I am a stranger and a sojourner with you ...</p>		<p>GEN. 23:4.</p> <p>Πάροικος καὶ παρεπίδημος ἐγὼ εἰμι μεθ' ὑμῶν ...</p> <p>I am a sojourner and a <sup>b</sup> stranger with you ...</p>



(1 CHRON. 29:15.)

כי גרים אנחנו לפניך ותושבים  
... ככל אבותינו

For we *are* strangers before Thee,  
and sojourners, as *were* all our  
fathers ...

(PSA. 39:12.)

כי גר אנכי עמך תושב ככל  
... אבותי

... for I *am* a stranger with Thee,  
and a sojourner, as all my fathers  
*were*.

HEB.  
11:13.

... καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς  
γῆς.

... and confessed that they were strangers and pilgrims <sup>c</sup> on  
the earth.

1 PET.  
2:11.

Ἀγαπήτοι, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ...

Dearly beloved, I beseech *you* as strangers and pilgrims ...

<sup>a</sup> Comp. Gen. 47:9. Lev. 25:23. Psa. 105:12. 119:19. <sup>b</sup> Or, *foreigner*.  
<sup>c</sup> Or, *in the land*.

GEN. 24:7.

see

GEN. 13:15.

GEN. 25:19.

( 40 ) <sup>a</sup>

GEN. 25:19.

אברהם הוליד את יצחק ...

... Abraham begat Isaac.

... Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ.

... Abraham begat Isaac.

MATT.  
1:2.

Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ ...

Abraham begat Isaac ...

ACTS  
7:8.

... καὶ οὕτως ἐγέννησε τὸν Ἰσαάκ ...

... and so Abraham begat Isaac ...

<sup>a</sup> See also 1 Chron. 1:34.

GEN. 25:23.

( 41 )

GEN. 25:23.

... וְרֵב יַעֲבֹד צַעִיר :

... and the elder shall serve the  
younger.

... καὶ ὁ μείζων δουλεύσει τῷ  
ἐλάσσονι.

... and the <sup>a</sup>elder shall serve the  
<sup>a</sup>younger.

ROM.  
9:12.

— ἐρρήθη αὐτῇ, ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι.

— it was said unto her, The <sup>b</sup>elder shall serve the <sup>c</sup>younger.

<sup>a</sup> Gr. *greater and lesser*. <sup>b</sup> ¶ Or, *greater*. <sup>c</sup> ¶ Or, *lesser*.

GEN. 25:33.

( 42 )

GEN. 25:33.

... וימכר את בכרתו ליעקב : ... ἀπέδοτο δὲ Ἡσαῦ τὰ πρωτοτόκια <sup>a</sup> τῷ Ἰακώβ.

... and he sold his birthright unto Jacob.

... and Esau sold *his* birthright unto Jacob.

HEB. 12:16. ... ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.

... or profane person, as Esau, who for one morsel of meat sold his birthright.

<sup>a</sup> Ad. αὐτοῦ, and om. τῷ Ἰακώβ. Compl.

GEN. 28:12.

( 43 )

GEN. 28:12.

ויהלם והנה סלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלהים עלים וירדים בו : Καὶ ἐνυπνιάσθη· καὶ ἰδοὺ κλίμαξ ἐστηριγμένη ἐν τῇ γῇ, ἧς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν· καὶ οἱ ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' <sup>a</sup> αὐτῇ.

And he dreamed ; and behold a ladder set up on the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it.

And he dreamed ; and behold a ladder fixed on the earth, whose top reached to heaven : and the angels of God ascended and descended on it.

JOHN 1:52(51). ... Ἀμὴν ἀμὴν λέγω ὑμῖν, <sup>b</sup> ἀπ' ἄρτι ὄψεσθε <sup>c</sup> τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

<sup>51</sup> ... Verily, verily, I say unto you, Hereafter ye shall see <sup>c</sup> heaven open, and the angels of God ascending and descending upon the Son of man.

<sup>a</sup> αὐτῆς. Alex. <sup>b</sup> Om. ἀπ' ἄρτι. (Compare Matt. 26:64). <sup>c</sup> See Eze. 1:1, infra.

GEN. 30:23.

( 44 )

GEN. 30:23.

... ותאמר אסף אלהים את חרפתי : ... εἶπε δὲ Ῥαχὴλ, Ἐφείλεν ὁ Θεός μου τὸ ὄνειδος.

... and (she) said, God hath taken away my reproach.

... and Rachel said, <sup>a</sup> My God hath taken away *my* reproach.

(ISA. 4:1.) <sup>b</sup>(ESA. 4:1.) <sup>b</sup>

... רק יקרא שמך עלינו אסף חרפתנו : ... πλὴν τὸ ὄνομα τὸ σὸν κεκληθήσθω ἐφ' ἡμᾶς· ἄφελε τὸν ὀνειδισμόν ἡμῶν.

... only <sup>c</sup> let us be called by thy name, <sup>d</sup> to take away our reproach.

... only let thy name be called upon us ; take away our reproach.

LUKE 1:25. Ὅτι οὕτω μοι πεποιήκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπέειδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

Thus hath the Lord dealt with <sup>c</sup> me in the days wherein He looked on *me*, to take away my reproach among men.

<sup>a</sup> Or, *God hath taken away my reproach*. (There are many slight variations in the Greek MSS.). <sup>b</sup> See also Isa. 54:4. <sup>c</sup> ¶ Heb. *let thy name be called upon us*. <sup>d</sup> ¶ Or, *take thou away*. <sup>e</sup> Elisabeth.

GEN. 31:50.

( 45 )

GEN. 31:50.

אלהים עד בני ובינך ;

... Θεὸς μάρτυς μεταξὺ ἐμοῦ καὶ μεταξὺ σοῦ.

... God is witness betwixt me and thee.

... God is witness betwixt me and <sup>a</sup> thee.

1 THESS. ... Θεὸς μάρτυς.

2:5. ... God is witness.

<sup>a</sup> Gr. *betwixt thee*, as the Heb.

GEN. 32:30.

( 46 )

GEN. 32:30.

ויקרא יעקב שם המקום פניאל  
כי ראיתי אלהים פנים אל פנים ...

Καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα τοῦ τόπου ἐκείνου, Εἶδος Θεοῦ. εἶδον γὰρ Θεὸν, πρόσωπον πρὸς πρόσωπον ...

And Jacob called the name of the place <sup>a</sup> Peniel: for I have seen God face to face ...

And Jacob called the name of that place, 'The face of God: for I have seen God face to face ...

(JUDGES 6:22.)

(JUDGES 6:22.)

ראיתי מלאך יהוה פנים אל פנים ;

... εἶδον τὸν ἄγγελον Κυρίου πρόσωπον πρὸς πρόσωπον.

... I have seen an angel of the LORD face to face.

... I have seen the angel of the Lord face to face.

1 COR. ... τότε δὲ πρόσωπον πρὸς πρόσωπον ...

13:12.<sup>b</sup> ... but then face to face ...

<sup>a</sup> ¶ That is, *The face of God*. [In verse 31, פניאל *Peniel*.] <sup>b</sup> Compare 2 John 12 (and 3 John 13), στόμα πρὸς στόμα λαλήσαι, *to speak face to face*; lit. *mouth to mouth*.

GEN. 38:8.

( 47 )

GEN. 38:8.

בא אל אשת אחיך ויבם אתה  
והקם זרע לאחיד ;

... Εἰσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου, καὶ ἐπιγάμβρευσαι αὐτήν, καὶ <sup>a</sup> ἀνάστησον σπέρμα τῷ ἀδελφῷ σου.

... Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

... Go in unto thy brother's wife, and marry her (as a brother-in-law), and raise up seed unto thy brother.

(DEUT. 25:5.)

כי ישבו אחים יחדו ומת אחד  
מהם ובן אין לו לא תהיה אשת  
המת החוצה לאיש זר יבמה יבא  
עליה ולקחה לו לאשה ויבמה :

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her <sup>b</sup>husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

||MATT. 22:24. ... Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

... Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

||MARK 12:19. Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι Ἐάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα <sup>d</sup> αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

||LUKE 20:28. ... Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, Ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος <sup>c</sup> ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

... Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

<sup>a</sup> ἀναστήσεις. <sup>b</sup> ¶ Or, next kinsman. <sup>c</sup> τετελευτηκότος. Alex. <sup>d</sup> Om. αὐτοῦ.  
<sup>e</sup> ἄτεκνος ἢ ἵνα, κ.τ.λ.

GEN. 39:2, 3.

(48)<sup>a</sup>

GEN. 39:2, 3.

ויהי יהוה את יוסף ...  
... וירא ...  
אדניו כי יהוה אתו

And the LORD was with Joseph ...  
<sup>3</sup> And his master saw that the LORD was with him ...

Καὶ ἦν Κύριος μετὰ Ἰωσήφ ...  
<sup>3</sup> ἦδει δὲ ὁ κύριος αὐτοῦ, ὅτι <sup>b</sup> ὁ  
Κύριος ἦν μετ' αὐτοῦ ...

And the Lord was with Joseph ...  
<sup>3</sup> And his lord knew that the Lord was with him ...



ACTS 7:9. ... καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ.  
... but God was with him.

<sup>a</sup> See also ver. 21, which precisely agrees with ver. 2, both in Heb. and Gr.  
<sup>b</sup> Κύριος μετ'. Alex.

GEN. 41:40, 41, 43.

( 49 )

GEN. 41:40, 41, 43.

אתה תהיה על ביתי ...<sup>41</sup> ... ראה  
נתי אתך על כל ארץ מצרים:  
ונתן אתו על כל ארץ מצרים:<sup>43</sup>

Thou shalt be over my house ...  
<sup>41</sup> ... See, I have set thee over all  
the land of Egypt. ---<sup>43</sup> ... and he  
made him ruler over all the land  
of Egypt.

Σὺ ἔσῃ ἐπὶ τῷ οἴκῳ μου ...<sup>41</sup> ... Ἴδου  
καθίστημι σε σήμερον ἐπὶ <sup>a</sup>πάσῃ  
γῇ Αἰγύπτου. ---<sup>43</sup> ... καὶ κατέστη-  
σεν αὐτὸν ἐφ' ὅλης γῆς Αἰγύπτου.

Thou shalt be over my house ...  
<sup>41</sup> ... Lo, I set thee this day over  
all the land of Egypt. ---<sup>43</sup> ... and  
he set him over the whole land  
of Egypt.

(Psa. 105:21.)

שמו ארון לביתו ...

He made him lord of his house ...

(Psa. 104:21.)

Κατέστησεν αὐτὸν κύριον τοῦ οἴκου  
αὐτοῦ ...

He <sup>b</sup>made him lord of his house ...

ACTS 7:10. ... καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ <sup>c</sup>ὅλον τὸν  
οἶκον αὐτοῦ.

... and he made him governor over Egypt and all his house.

<sup>a</sup> πάσης γῆς. Alex. <sup>b</sup> Gr. set, or appointed. <sup>c</sup> Ad. ἐφ'.

GEN. 42:2.

( 50 )

GEN. 42:2.

... הנדה שמעתי כי יש שבר  
במצרים ...

... Behold, I have heard that there  
is corn in Egypt ...

Ἴδου ἀκήκοα, ὅτι ἐστὶ σῖτος ἐν  
Αἰγύπτῳ ...

Behold, I have heard that there  
is corn in Egypt ...

ACTS 7:12. Ἀκούσας δὲ Ἰακώβ ὄντα <sup>a</sup>σῖτα ἐν Αἰγύπτῳ ...

But when Jacob heard that there was corn in Egypt ...

<sup>a</sup> σιτία εἰς Αἴγυπτον.

GEN. 45:1.

( 51 )

GEN. 45:1.

... בהתודע יוסף אל אחיו :

... while Joseph made himself  
known unto his brethren.

... ἥνικα ἀνεγνωρίζετο <sup>a</sup>τοῖς ἀδελ-  
φοῖς αὐτοῦ.

... when he made himself known  
to his brethren.

ACTS 7:13. Καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ ...  
And at the second time Joseph was made known to his bre-  
thren ...

<sup>a</sup> Ad. Ἰωσήφ. Alex. One MS. adds τὸ δεύτερον, another τοῦ δευτέρου.

GEN. 45:4.

( 52 )

GEN. 45:4.

: אשר מכרתם אתי מצרימה ... ὃν ἀπέδοσθε εἰς Αἴγυπτον.  
 ... whom ye sold into Egypt. ... whom ye sold into Egypt.

ACTS 7:9. Καὶ οἱ πατριάρχαι <sup>a</sup> ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον...

And the patriarchs, moved with envy, sold Joseph into Egypt...

<sup>a</sup> See Gen. 37:11, ἐζήλωσαν δὲ αὐτὸν, κ.τ.λ.

GEN. 46:27.

( 53 )<sup>a</sup>

GEN. 46:27.

כל הנפש לבית יעקב הנבאה ... πᾶσαι ψυχαὶ οἴκου Ἰακώβ αἱ  
 מצרימה שבעים : εἰσελθοῦσαι <sup>b</sup> μετὰ Ἰακώβ εἰς  
 Αἴγυπτον, ψυχαὶ <sup>c</sup> ἐβδομηκοντα-  
 πέντε.

...all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

... all the souls of the house of Jacob, which came with Jacob into Egypt, were seventy-five souls.

(Exod. 1:5.)

(Exod. 1:5.)

ויהי כל נפש יצאי ירך יעקב  
 שבעים נפש ויוסף היה במצרים :

Ἰωσήφ δὲ ἦν ἐν Αἰγύπτῳ. ἦσαν δὲ πᾶσαι ψυχαὶ ἐξ Ἰακώβ <sup>e</sup> πέντε καὶ ἐβδομήκοντα.

And all the souls that came out of the <sup>d</sup>loins of Jacob were seventy souls: for Joseph was in Egypt already.

But Joseph was in Egypt. And all the souls born of Jacob were five and seventy.

ACTS 7:14. Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν <sup>f</sup> αὐτοῦ, ἐν ψυχαῖς ἐβδομηκονταπέντε.

Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

<sup>a</sup> Comp. Deut. 10:22, *Thy fathers went down into Egypt* בשבעים נפש with threescore and ten persons; <sup>b</sup> *Ἐν ἐβδομήκοντα ψυχαῖς*, κ.τ.λ. <sup>c</sup> Om. μετὰ Ἰακώβ. <sup>d</sup> One MS. reads οὗ, i.e. 74. <sup>e</sup> *¶ Heb. thigh.* <sup>f</sup> *ἐβδομήκοντα πέντε*, one MS. <sup>g</sup> Om. αὐτοῦ. G. and S.

GEN. 47:9.

( 54 )

GEN. 47:9.

... מעט ורעים היו ימי שני חיי ... μικραὶ καὶ πορνηραὶ γεγόνασιν  
 αἱ ἡμέραι ...  
 ... few and evil have the days ...  
 been ...

EPH. 5:16. ... ὅτι αἱ ἡμέραι πορνηραὶ εἰσι.  
 ... because the days are evil.

GEN. 47:31. (55) GEN. 47:31.  
 ראש על ישראל וישתחו ... Καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ  
 :המטה<sup>a</sup> τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

... And Israel bowed himself upon  
 the bed's head.

... And Israel worshipped, *leaning*  
 upon the top of his staff.

HEB. Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε  
 11:21. καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

By faith Jacob, when he was a dying, blessed both the sons of  
 Joseph; and worshipped, *leaning* upon the top of his staff.

<sup>a</sup> The conventional reading is מטה *bed*. By pointing it differently we have מטה *staff*,  
 as in the LXX.

GEN. 49:1. (56) GEN. 49:1.  
 :באחרית הימים ... ἐπ' <sup>a</sup> ἐσχάτων τῶν ἡμερῶν.  
 ... in the last days. ... in the last days.  
 (Isa. 2:2.) (Esa. 2:2.)<sup>b</sup>  
 ... באחרית הימים ... ἐν ταῖς ἐσχάταις ἡμέραις ...  
 ... in the last days ... ... in the last days ...

2 TIM. ... ἐν ἐσχάταις ἡμέραις ...  
 3:1. ... in the last days ...

HEB. ... ἐπ' <sup>c</sup> ἐσχάτων τῶν ἡμερῶν τούτων ...  
 1:2. ... in these last days ...

JAMES ... ἐν ἐσχάταις ἡμέραις.  
 5:3. ... for the last days.

2 PET. ... ἐπ' <sup>d</sup> ἐσχάτου τῶν ἡμερῶν ...  
 3:3. ... in the last days ...

<sup>a</sup> Many MSS. have ἐσχάτου. The Hebrew phrase used in this place is of frequent  
 occurrence; e.g.

Num. 24:14—in the LXX., ἐπ' ἐσχάτου (or ἐσχάτω, or -ων) τῶν ἡμερῶν.

Deut. 4:30 „ ἐπ' ἐσχάτω (or ἐσχάτου, or -ων) τῶν ἡμερῶν.

„ 31:29 ἐσχάτου (or ἐπ' ἐσχάτω -ου, -ων) τῶν ἡμερῶν.

See also Deut. 32:20 (LXX.). Jer. 23:20. 30 (27):24. Eze. 38:16. Dan. 2:28. 10:14  
 Hos. 3:5. <sup>b</sup> In Mic. 4:1, strictly parallel with Isa. 2:2 in the Hebrew, the Septuagint  
 phrase is, ἐπ' ἐσχάτων τῶν ἡμερῶν. <sup>c</sup> ἐσχάτου. G. and S. <sup>d</sup> ἐσχάτων.

GEN. 50:24. (57)<sup>a</sup> GEN. 50:24.  
 ... ואלהים פקד יפקד אתכם ... ἐπισκοπῇ δὲ ἐπισκέψεται ὁ  
 Θεὸς ὑμᾶς ...  
 ... and God will surely visit you ... ... and God will <sup>b</sup> surely visit you ...  
 (Exod. 3:16.) (Exod. 3:16.)  
 ... פקדתי אתכם ... Ἐπισκοπῇ ἐπέσκεμμαι ὑμᾶς ...  
 ... I have surely visited you ... ... I have surely visited you ...

(RUTH 1:6.)

... כי פקד יהוה את עמו ...

... how that the LORD had visited His people ...

LUKE 1:68. ... ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ.

... for He hath <sup>c</sup> visited and <sup>d</sup> redeemed His people.

LUKE 7:16. ... καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

... and that God hath visited His people.

<sup>a</sup> See also Exod. 4:31. 13:19. <sup>b</sup> Gr. *in visitation will visit*; <sup>a</sup> Hebraism.<sup>c</sup> Comp. verse 78, ἐπεσκέψατο ἡμᾶς ἀνατολή. <sup>d</sup> See Psa. 111:9, *infra*.

Exod. 1:5.

see

GEN. 46:27.

Exod. 1:7, 8.

(58)

Exod. 1:7, 8.

... ובני ישראל פרו וישרצו  
ויהיו יקם מלך חדש על מצרים  
אשר לא ידע את יוסף:And the children of Israel were fruitful, and increased abundantly ... <sup>b</sup> Now there arose up a new king over Egypt, which knew not Joseph.Οἱ δὲ υἱοὶ Ἰσραὴλ ηὐξήθησαν, καὶ ἐπληθύνθησαν ... <sup>b</sup> ἀνέστη δὲ βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.And the children of Israel <sup>a</sup> grew, and multiplied ... <sup>b</sup> And there arose another king over Egypt, which knew not Joseph.Acts 7:17, 18. ... ηὐξήσεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, <sup>18</sup> ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, <sup>b</sup> ὃς οὐκ ᾔδει τὸν Ἰωσήφ.... the people grew and multiplied in Egypt, <sup>18</sup> till another king arose, which knew not Joseph.<sup>a</sup> Or, *increased*.<sup>b</sup> Ad. ἐπ' Αἴγυπτον.

Exod. 1:10, 11.

(59)

Exod. 1:10, 11.

הבה נתחכמה לו ... וישימו עלי  
שרי מסים למען ענתו בסבלתםCome on, let us deal wisely with them ... <sup>11</sup> Therefore they did set over them task-masters, to afflict them with their burdens ...Δεῦτε οὖν κατασοφισώμεθα αὐτοὺς ... <sup>11</sup> Καὶ ἐπέστησεν αὐτοῖς ἐπιστάτας τῶν ἔργων, ἵνα <sup>a</sup> κακώσωσιν αὐτοὺς ἐν τοῖς ἔργοις ...Come then, let us deal subtilly with them ... <sup>11</sup> And he set over them task-masters, that they should <sup>b</sup> afflict them in *their* works ...



ACTS 7:19. Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν ...  
The same dealt subtilly with our kindred, and evil-intreated our fathers ...

<sup>a</sup> κακώσουσιν. Alex.

<sup>b</sup> Or, *evil-intreat.*

EXOD. 2:2.

( 60 )

EXOD. 2:2.

וַתֵּרָא אֹתוֹ כִּי טוֹב הוּא וַתַּצְפֵּנָהוּ  
שְׁלֹשָׁה יָרֵחַ׃

... and when she saw him that he was a goodly child, she hid him three months.

... ἰδόντες δὲ αὐτὸ ἀστείον, ἐσκέπασαν αὐτὸ μῆνας τρεῖς.

... and seeing that he was a <sup>a</sup>goodly child, they hid him three months.

ACTS 7:20. Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστείος τῷ Θεῷ· ὃς ἀνέτράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς <sup>b</sup> αὐτοῦ.

In which time Moses was born, and was <sup>c</sup>exceeding fair, and nourished up in his father's house three months.

HEB. 11:23. Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστείον τὸ παιδίον ...

By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child ...

<sup>a</sup> Or, *fair.*

<sup>b</sup> Om. αὐτοῦ. G. and S.

<sup>c</sup> ¶ Gr. *fair to God.*

EXOD. 2:5, 10, 11.

( 61 )

EXOD. 2:5, 10, 11.

וַתֵּרֶד בַּת פַּרְעֹה לָרְחֹץ עַל הַיָּאָר׃  
וַתִּרְאֵהָ אֶת הַתְּבֵרָה בְּתוֹךְ הַסּוּף  
וַתִּשְׁלַח אֶת אֹמֶתָהּ וַתִּקְחָהּ׃  
וַיִּגְדַּל הַיֶּלֶד וַתְּבֹאחֵהוּ לְבַת פַּרְעֹה  
וַיְהִי לָהּ לְבֵן׃  
וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל אֲחָיו׃

And the daughter of Pharaoh came down to wash *herself* at the river ... and when she saw the ark among the flags, she sent her maid to fetch it. --- <sup>10</sup> And the child grew, and <sup>b</sup>she brought him unto Pharaoh's daughter, and he became her son ... <sup>11</sup> And it came to pass in those days, when Moses was grown, that he went out unto his brethren ...

Κατέβη δὲ ἡ θυγάτηρ Φαραὼ λούσασθαι ἐπὶ τὸν ποταμόν ... καὶ ἰδοῦσα τὴν θίβιν ἐν τῷ ἔλει, ἀποστείλασα τὴν ἄβραν, <sup>a</sup> ἀνείλατο αὐτήν. --- <sup>10</sup> Ἀδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα Φαραὼ, καὶ ἐγενήθη αὐτῇ εἰς υἱόν ... <sup>11</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις μέγας γενόμενος Μωσῆς, ἐξῆλθε πρὸς τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραὴλ ...

And the daughter of Pharaoh came down to bathe at the river ... and when she had seen the ark in the sedge, and sent *her* maid, she took it up. --- <sup>10</sup> And when the child was grown, <sup>b</sup>she brought him unto Pharaoh's daughter, and he became her son ... <sup>11</sup> And it came to pass <sup>c</sup>after many days, *that* Moses <sup>d</sup>having come to years, went out unto his brethren, the children of Israel ...

ACTS 7:21, 23. ...<sup>c</sup> ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. --- <sup>23</sup> Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραήλ.

... Pharaoh's daughter took him up, and nourished him for her own son. --- <sup>23</sup> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

HEB. 11:24. Πίστει Μωσῆς μέγας γενόμενος ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραὼ.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

<sup>a</sup> ἀνείλετο. <sup>b</sup> The child's mother, verse 8. <sup>c</sup> Gr. in those many days. <sup>d</sup> Gr. having become great: and so Heb. 11:24. <sup>e</sup> ἀνείλατο.

EXOD. 2:12.

(62)

EXOD. 2:12.

... וַיַּךְ אֶת הַמִּצְרִי וַיִּטְמְנֵהוּ בַחֹל ...

... καὶ πατάξας τὸν Αἰγύπτιον, ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ.

... he slew the Egyptian, and hid him in the sand.

... and having smitten the Egyptian, he hid him in the sand.

ACTS 7:24. ... πατάξας τὸν Αἰγύπτιον.

... and (he) smote the Egyptian.

EXOD. 2:14.

(63)

EXOD. 2:14.

וַיֹּאמֶר מִי שֹׂמֵךְ לְאִישׁ שָׂר וּשְׁפָט  
עָלֵינוּ הֲלֹהֵרַגְנִי אַתָּה אָמַר כֹּאשֶׁר  
... הֲרַגְתָּ אֶת הַמִּצְרִי

Ὁ δὲ εἶπε, Τίς σε κατέστησεν ἄρχοντα <sup>b</sup> καὶ δικαστὴν ἐφ' <sup>c</sup> ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες <sup>d</sup> χθὲς τὸν Αἰγύπτιον; ...

And he said, Who made thee <sup>a</sup> a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? ...

And he said, Who made thee a ruler and a judge over us? wilt thou kill me, as thou killedst the Egyptian <sup>e</sup> yesterday? ...

LUKE 12:14. ... Ἄνθρωπε, τίς με κατέστησε <sup>f</sup> δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; ... Man, who made Me a judge or a divider over you?

ACTS 7:27, 28, 35. Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπόσωτο αὐτὸν, εἰπὼν, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' <sup>g</sup> ἡμᾶς; <sup>28</sup> μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον; --- <sup>35</sup> Τοῦτον τὸν Μωϋσῆν ὃν ἡρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν<sup>h</sup>; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ...

But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? <sup>28</sup> Wilt thou kill me, as thou diddest the Egyptian yesterday? --- <sup>35</sup> This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer ...

<sup>a</sup> ἢ Heb. a man, a prince. <sup>b</sup> ἢ. <sup>c</sup> ἡμᾶς. Ald. and Compl. <sup>d</sup> τὸν Αἰγ. χθὲς. Alex. <sup>e</sup> So the Syr. See verse 13, Heb. the second day. <sup>f</sup> κριτὴν. <sup>g</sup> ἡμῶν. <sup>h</sup> Ad. ἐφ' ἡμᾶς, or ἐφ' ἡμῶν.

EXOD. 2:15, 22.

( 64 )

EXOD. 2:15, 22.

... ויברח משה מפני פרעה וישב  
בארץ מדין ... <sup>22</sup> --- ...  
בארץ נכריה :

... but Moses fled from the face  
of Pharaoh, and dwelt in the land  
of Midian ... --- <sup>22</sup> ... I have been  
a stranger in a strange land.<sup>a</sup>

ACTS 7:29. Ἐφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν  
γῇ Μαδιὰμ ...

Then fled Moses at this saying, and was a stranger in the land  
of Madian ...

<sup>a</sup> Compare Exod. 18:3.<sup>b</sup> Gr. *Madiam*, and so the N. T.

EXOD. 3:2.

( 65 )

EXOD. 3:2.

וירא מלאך יהוה אליו בלבת אש  
... מתוך הסנה

And the angel of the Lord ap-  
peared unto him in a flame of fire  
out of the midst of a bush ...

ACTS 7:30, 35. ... ὠφθη αὐτῷ <sup>b</sup> ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος <sup>c</sup> Κυρίου ἐν  
φλογὶ πυρὸς βάλτου. --- <sup>35</sup> ... ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος  
αὐτῷ ἐν τῇ βάλτῳ.

... there appeared to him in <sup>b</sup> the wilderness of Mount Sina  
an angel of the Lord in a flame of fire in a bush. --- <sup>35</sup> ... by  
the hand of the angel which appeared to him in the bush.

<sup>a</sup> ἐν φλογεὶ πυρὸς. MS. VII. ἐν φλογὶ πυρὸς. Compl. and many others. <sup>b</sup> See Exod. 3:1.  
<sup>c</sup> Om. Κυρίου. <sup>d</sup> πυρὶ φλογὸς. <sup>e</sup> σύν.

EXOD. 3:5.

( 66 )

EXOD. 3:5.

ויאמר אל תקרב הלם של נעליך  
מעל רגליך כי המקום אשר אתה  
עומד עליו אדמת קדש הוא :

And He said, Draw not nigh  
hither: put off thy shoes from off  
thy feet, for the place whereon  
thou standest is holy ground.

ACTS 7:33. Εἶπε δὲ αὐτῷ ὁ Κύριος, Ἀῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ  
γὰρ τόπος ἐν ᾧ ἑστηκας, γῆ ἁγία ἐστίν.

Then said the Lord to him, Put off thy shoes from thy feet:  
for the place where thou standest is holy ground.

<sup>a</sup> λῦσον.<sup>b</sup> Om. ἐκ.<sup>c</sup> Or, loose the sandals.

EXOD. 3:6.

( 67 )

EXOD. 3:6.

וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אַבְרָהָם  
... אֲבִרְהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב

Moreover He said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob ...

Καὶ εἶπεν, Ἐγὼ εἰμι ὁ Θεὸς <sup>a</sup> τοῦ πατρὸς σου, <sup>b</sup> Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ ...

And He said, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob ...

||MATT.  
22:31,  
32.

... οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, <sup>32</sup> Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ ; ...  
... have ye not read that which was spoken unto you by God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? ...

||MARK  
12:26.

... οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ <sup>c</sup> τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς, λέγων, Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ ;

... have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

||LUKE  
20:37.

Ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραάμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

ACTS  
3:13.

Ὁ Θεὸς Ἀβραάμ καὶ <sup>d</sup> Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν Παῖδα αὐτοῦ Ἰησοῦν ...

The God of Abraham, and of Isaac, and of Jacob, <sup>e</sup> the God of our fathers, hath glorified His Son Jesus ...

ACTS  
7:31,32.

... ἐγένετο φωνὴ Κυρίου <sup>f</sup> πρὸς αὐτὸν, <sup>32</sup> Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ ...

... the voice of the Lord came unto him, <sup>32</sup> saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob ...

<sup>a</sup> τῶν πατέρων σου. <sup>b</sup> Many MSS. and editions have ὁ Θεὸς (in each place). <sup>c</sup> τοῦ. G. and S. <sup>d</sup> Θεὸς Ἰ. καὶ Θεὸς Ἰ. Others, ὁ Θεὸς (in each place). <sup>e</sup> Comp. Acts 5:30. 22:14. <sup>f</sup> Om. πρὸς αὐτὸν.

EXOD. 3:7, 8, 10.

( 68 )

EXOD. 3:7, 8, 10.

וַיֹּאמֶר יְהוָה רָאָה רֵאִיתִי אֶת עֲנִי  
עָמִי אֲשֶׁר בְּמִצְרַיִם וְאֶת צַעֲקָתָם  
שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יִדְעָתִי אֶת  
מִכְאֲבוֹ : <sup>8</sup> וְאָרַד לְהַצִּילוֹ מִיָּד

Εἶπε δὲ Κύριος πρὸς Μωυσήν, Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν οἶδα γὰρ τὴν ὁδύνην αὐτῶν, <sup>8</sup> καὶ κατέβην ἐξελεῖσθαι αὐτοὺς ἐκ χειρὸς τῶν Αἰγυπτίων ...



מצרים ... ועתה לכה ואשלחך  
אל פרעה

And the Lord said, I have surely seen the affliction of My people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; <sup>8</sup> and I am come down to deliver them out of the hand of the Egyptians ... --- <sup>10</sup> Come now therefore, and I will send thee unto Pharaoh ...

ACTS 7:34. Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἰγύπτον.

I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

<sup>a</sup> ἀποστελῶ. <sup>b</sup> εἰς.

Exod. 3:12.

( 69 )

Exod. 3:12.

... בהוציאך את העם ממצרים  
תעבדון את האלהים על ההר  
הזה :

... When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

ACTS 7:7. ... <sup>b</sup> καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.

... and after that shall they come forth, and serve Me in this place.

<sup>a</sup> λατρεύσουσι· one MS. <sup>b</sup> See No. 23, supra.

Exod. 3:14.

( 70 ) <sup>a</sup>

Exod. 3:14.

ויאמר אלהים אל משה אהיה  
אשר אהיה ויאמר כה תאמר לבני  
ישראל אהיה שלחני אליכם :

And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Καὶ εἶπεν ὁ Θεὸς πρὸς Μωσὴν, λέγων, ΕΓΩ ΕΙΜΙ Ὁ ΩΝ· καὶ εἶπεν, Οὕτως ἔρεῖς τοῖς υἱοῖς Ἰσραὴλ, Ὁ ΩΝ ἀπέσταλκέ με πρὸς ὑμᾶς.

And God spake unto Moses, saying, I AM <sup>b</sup> HE who is: and He said, Thus shalt thou say unto the children of Israel, <sup>b</sup> HE who is hath sent me unto you.

(ISA. 45:19.)

... אני יהוה דבר צדק מגיד  
:מישרים:

... I the Lord speak righteousness, I declare things that are right.

(ISA. 51:12.)

... אנכי אנכי הוא מנחמכם

I, *even* I, am He that comforteth you...

(JER. 14:13.)<sup>c</sup>

... ואמר אהה אדני יהוה

Then said I, Ah, Lord God!...

JOHN 3:13.<sup>f</sup> ... ὁ Υἱὸς τοῦ ἀνθρώπου ὃς ὢν ἐν τῇ οὐρανῷ.  
... *even* the Son of man which is in heaven.

JOHN 4:26. Λέγει αὐτῇ ὁ Ἰησοῦς, ΕΓΩ ΕΙΜΙ, ὁ λαλῶν σοι.  
Jesus saith unto her, I that speak unto thee am *He*.

JOHN 6:20. ... ΕΓΩ ΕΙΜΙ· μὴ φοβείσθε.  
... <sup>h</sup> It is I; be not afraid.

JOHN 8:58. ... Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ΕΓΩ ΕΙΜΙ.  
... Verily, verily, I say unto you, Before Abraham was, I am.

ROM. 9:5. ... καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὃς ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.  
... and of whom as concerning the flesh Christ *came*, <sup>i</sup> who is over all, God <sup>k</sup> blessed for ever. Amen.

2 COR. 11:31. Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὃς ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.  
The God and Father of our Lord Jesus Christ, <sup>i</sup> which is blessed for evermore, knoweth that I lie not.

REV. 1:4, 8.<sup>m</sup> ... χάρις ὑμῖν καὶ εἰρήνη ἀπὸ <sup>n</sup> τοῦ ὃς ὢν καὶ ὃς ἦν καὶ ὃς ἐρχομενός ... --- <sup>8</sup> ΕΓΩ ΕΙΜΙ τὸ Α καὶ τὸ Ω, <sup>o</sup> ἀρχὴ καὶ τέλος, λέγει <sup>p</sup> ὁ Κύριος, ὃς ὢν καὶ ὃς ἦν καὶ ὃς ἐρχομενός, ὁ Παντοκράτωρ.  
... Grace *be* unto you, and peace, from Him which is, and which was, and which is to come ... --- <sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

REV. 4:8. ... Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ Παντοκράτωρ, ὃς ἦν καὶ ὃς ὢν καὶ ὃς ἐρχομενός ...  
... <sup>q</sup> Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(ESA. 45:19.)

... ΕΓΩ ΕΙΜΙ, ΕΓΩ ΕΙΜΙ, Κύριος ὁ λαλῶν δικαιοσύνην, καὶ ἀναγγέλλων ἀλήθειαν.

... I AM, I AM, the Lord speaking righteousness, and proclaiming truth.

(ESA. 51:12.)

ΕΓΩ ΕΙΜΙ, ΕΓΩ ΕΙΜΙ, ὁ παρακαλῶν σε ...

I AM, I AM, He that comforteth thee ...

(JER. 14:13.)<sup>c</sup>

Καὶ εἶπα, Ὁ ὢν <sup>d</sup> Κύριε ...

And I said, O Lord <sup>e</sup> everlasting!...

REV. 11:17. ... Κύριε ὁ Θεὸς ὁ Παντοκράτωρ, ὁ ὢν καὶ ὁ ἢν ἔκαι ὁ ἐρχο-  
ΜΕΝΟΣ ...

... O Lord God Almighty, which art, and wast, and art to  
come ...

REV. 16:5. ... Δίκαιος, <sup>s</sup> Κύριε, εἰ, ὁ ὢν καὶ ὁ ἢν ἔκαι ὁ ἐσόμενος ...

... Thou art righteous, O Lord, which art, and wast, and shalt  
be ...

<sup>a</sup> See also Isa. 41:4, and Isa. 43:10, infra. <sup>b</sup> Or, *THE BEING*. <sup>c</sup> See also Jer. 32  
(Sept. 39):17. <sup>d</sup> Ad. Δέσποτα. Alex. Comp. ch. 4:10. <sup>e</sup> Lit. *BEING*. <sup>f</sup> See Prov. 30:4, inf.  
<sup>g</sup> Some copies of inferior consideration omit ὁ ὢν ἐν τῷ οὐρανῷ. <sup>h</sup> Or, *I AM, fear not*.  
<sup>i</sup> Or, *THE BEING over all*. <sup>k</sup> See Ps. 89:52, infra. <sup>l</sup> Or, *THE BEING who is blessed*, etc.  
<sup>m</sup> See also verses 11, 17; and ch. 21:6. and 22:13; all under Isa. 41:4, infra. <sup>n</sup> Om. τοῦ. G.  
and S. <sup>o</sup> Om. ἀρχὴ καὶ τέλος. G. and S. <sup>p</sup> Κύριος ὁ Θεὸς, ὁ ὢν, κ.τ.λ. G. and S. <sup>q</sup> See  
Isa. 6:3, infra. <sup>r</sup> Om. καὶ ἐρχόμενος. G. and S. <sup>s</sup> Om. Κύριε. G. and S. <sup>t</sup> καὶ ὁ ὅσιος. M.;  
ὁ ὅσιος. G. and S.; ὅσιος. Others.

Exod. 3:16.

sec

Gen. 50:24.

Exod. 4:19.

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Exod. 4:19.

... כִּי מָתוּ כָּל הָאֲנָשִׁים הַמִּבְקָשִׁים  
: אֶת נַפְשְׁךָ

... for all the men are dead which  
sought thy life.

... τεθνήκασι γὰρ πάντες οἱ ζη-  
τοῦντες σου τὴν ψυχὴν.

... for all are dead which sought  
thy life.

MATT. 2:20. ... τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

... for they are dead which sought the young child's life.

Exod. 4:21.

(72)<sup>a</sup>

Exod. 4:21.

... ואני אחזק את לבו ...

... but I will harden his heart ...

... ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν  
αὐτοῦ...

... but I will harden his heart ...

ROM. 9:18. ... ὃν δὲ θέλει, σκληρύνει.

... and whom He will He hardeneth.

<sup>a</sup> See also chap. 7:3, 13. 9:12. 10:1. 14:4, 8 (*Pharaoh*); and Isa. 63:17 (*our heart*);  
and comp. Deut. 2:30 (*Sihon*); Jos. 11:20 (the enemies of Israel); and John 12:40.

Exod. 6:6.

(73)<sup>a</sup>

Exod. 6:6.

... והוצאתי אתכם מתחת סבל  
מצרים ... וגאלתי אתכם בורו  
... נטויה

... and I will bring you out from  
under the burdens of the Egyptians  
... and I will redeem you with a  
stretched-out arm ...

... καὶ ἐξάξω ὑμᾶς ἀπὸ τῆς δυνασ-  
τείας τῶν Αἰγυπτίων ... καὶ λυτρώ-  
σομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ...

... and I will lead you forth from  
the tyranny of the Egyptians ...  
and I will redeem you with a  
high arm ...

(PSA. 136:11, 12.)

בִּיד <sup>12</sup> ... וְיוֹצֵא יִשְׂרָאֵל מִתּוֹכָם —  
חֹזֶקָה וּבִזְרוּעַ נְמוּיָה ...

— and (to Him that) brought out Israel from among them ... <sup>12</sup> with a strong hand, and with a stretched-out arm ...

ACTS 13:17. ... καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς.  
... and with an high arm brought He them out of it.

<sup>a</sup> The phrase occurs frequently. See Exod. 13:9, 14. 32:11. Deut. 7:8. 9:29. Neh. 1:10. Jer. 32 (39):21. Dan. 9:15.

(PSA. 135:11, 12.)

— καὶ ἐξαγαγόντι τὸν Ἰσραὴλ ἐκ μέσου αὐτῶν ... <sup>12</sup> ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ ...

— and (to Him that) led out Israel from the midst of them ... <sup>12</sup> with a strong hand and with a high arm ...

EXOD. 8:15 (19).

(74)

EXOD. 8:19.

וַיֹּאמְרוּ הַחֲרָטָמִם אֶל פַּרְעֹה <sup>15</sup>  
אֲצַבֵּן אֱלֹהִים הוּא ...

<sup>19</sup> Then the magicians said unto Pharaoh, This is the finger of God ...

Εἶπαν οὖν οἱ ἐπαοιδοὶ τῷ Φαραῶ, Δάκτυλος Θεοῦ ἐστὶ τοῦτο ...

Therefore the enchanters said unto Pharaoh, This is the finger of God ...

LUKE 11:20.<sup>a</sup> Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια ...

But if I with the finger of God cast out devils ...

<sup>a</sup> Comp. Matt. 12:28. Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, *But if I cast out devils* [rather, *demons*] *by the Spirit of God.* Also Ex. 31:18, infra; and 2 Cor. 3:3, there cited.

EXOD. 9:10.

(75)

EXOD. 9:10.

וַיְהִי שַׁחִין אֲבַעֲבַת פֶּרֶה בָּאָדָם  
וּבְבֵהמָה ;

... and it became a boil breaking forth *with* blains upon man and upon beast.

... καὶ ἐγένετο ἔλκη φλυκτίδες ἀναξουσai ἐν τε τοῖς ἀνθρώποις, καὶ ἐν τοῖς τετράποσι.

... and it became sore boils breaking forth both upon man and upon beast.

REV. 16:2. ... καὶ ἐγένετο ἔλκος κακὸν καὶ πορνῆρὸν εἰς τοὺς ἀνθρώπους, κ.τ.λ.  
... and there fell a noisome and grievous sore upon the men, etc.

EXOD. 9:16.

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EXOD. 9:16.

וְאוֹלָם בַּעֲבוּר זֹאת הָעֲמֶדְתִּיךָ  
בַּעֲבוּר הָרֵאָתְךָ אֶת כְּחִי וְלִמְעַן  
סַפֵּר שְׁמִי בְּכָל הָאָרֶץ ;

And in very deed for this *cause* have I <sup>a</sup> raised thee up, for to shew in thee My power; and that My name may be declared throughout all the earth.

Καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν <sup>b</sup> ἰσχύϊν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

And <sup>c</sup> for this *cause* hast thou been preserved, that I might shew in thee my strength, and that My name might be declared in all the earth.



ROM. 9:17. *Λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ, "Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.*

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth.

<sup>a</sup> ¶ Heb. *made thee stand.* <sup>b</sup> Many copies read, *δύναμιν.* <sup>c</sup> Gr. *on account of this.*

EXOD. 9:24.

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EXOD. 9:24.

וַיְהִי בַרְדַּ וְאֵשׁ מִתְלַקְחָת בְּתוֹךְ  
הַבָּרַד כְּבֵד מְאֹד

So there was hail, and fire mingled with the hail, very grievous ...

Ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάξῃ· ἡ δὲ χάλαζα πολλὴ σφόδρα...

And there was hail, and flaming fire with the hail; and the hail was very great...

REV. 8:7. ... <sup>a</sup> καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι ...  
... and there followed hail and fire mingled with blood ...

REV. 11:19. ... καὶ χάλαζα μεγάλη.  
... and great hail.

REV. 16:21. Καὶ χάλαζα μεγάλη ... ἐκ τῆς πληγῆς τῆς χαλάξης· ὅτι <sup>b</sup> μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

And ... a great hail ... because of the plague of the hail; for the plague thereof was exceeding great.

<sup>a</sup> Comp. *Psa. 18:12, 13. Eze. 38:22.* <sup>b</sup> Comp. *1 Sa. (or 1 Ki.) 4:10, and there was a very great slaughter: καὶ ἐγένετο πληγὴ μεγάλη σφόδρα.*

EXOD. 12:21.

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EXOD. 12:21.

... וַיַּחַטּוּ הַפֶּסַח ...

... and kill the passover.

... καὶ θύσατε τὸ πάσχα.

... and sacrifice the passover.

1 COR. 5:7. ... καὶ γὰρ τὸ πάσχα ἡμῶν <sup>a</sup> ὑπὲρ ἡμῶν <sup>b</sup> ἐθύθη Χριστός.  
... for even Christ our passover <sup>c</sup> is sacrificed for us.

<sup>a</sup> Om. *ὑπὲρ ἡμῶν.* <sup>b</sup> ἐτύθη. M. G. and S. <sup>c</sup> ¶ Or, *is slain.*

EXOD. 12:40.<sup>a</sup>

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EXOD. 12:40.<sup>a</sup>

וּמוֹשֶׁה בְּנִי יִשְׂרָאֵל אֲשֶׁר יָשָׁבוּ  
בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע  
מֵאוֹת שָׁנָה

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ, ἣν κατέκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, ἔτη τετρακόσια τριάκοντα.

Now the dwelling of the children of Israel which they dwelt in the land of Egypt and in the land of Canaan, was four hundred and thirty years.

GAL. 3:17. ... ὁ μετὰ <sup>b</sup> ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νομός ...  
... the law, which was four hundred and thirty years after...

<sup>a</sup> See also verse 41. <sup>b</sup> *τετρ. κ. τριάκ. ἔτη.* G. and S.

Exod. 12:46.

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Exod. 12:46.

... וְעֵצָם לֹא תִשְׁבְּרוּ בוֹ :

... <sup>a</sup>καὶ ὅστούν οὐ <sup>b</sup>συντρίψετε <sup>c</sup>ἀπ' αὐτοῦ.

... neither shall ye break a bone thereof.

... and ye shall not break a bone thereof.

(Num. 9:12.)

(Num. 9:12.)

לֹא יִשְׁאִירוּ מִמֶּנּוּ עַד בֹּקֶר וְעֵצָם  
לֹא יִשְׁבְּרוּ בוֹ ...Οὐ καταλείψουσιν ἀπ' αὐτοῦ εἰς τὸ πρωῒ, καὶ ὅστούν οὐ <sup>d</sup>συντρίψουσιν ἀπ' αὐτοῦ ...

They shall leave none of it unto the morning, nor break any bone of it ...

They shall not leave of it unto the morning, and they shall not break a bone of it ...

(Psa. 34:21 (20.))

(Psa. 33:20.)

שָׁמַר כָּל עֲצָמוֹתָיו אַחַת מֵהֶנָּה  
לֹא נִשְׁבְּרָה :

Φυλάσσει πάντα τὰ ὅσα αὐτῶν, ἐν ἑξ αὐτῶν οὐ συντριβήσεται.

<sup>20</sup> He keepeth all his bones: not one of them is broken.

He keepeth all their bones: not one of them shall be broken.

JOHN  
19:36.Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφή πληρωθῇ, Ὅστούν οὐ συντριβήσεται <sup>e</sup> αὐτοῦ.

For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken.

<sup>a</sup> Om. καὶ. (In the Vat. LXX. this sentence occurs verbatim in verse 10.) <sup>b</sup> συντρίψεται, συντριβήσεται, or συντριβήσετε. <sup>c</sup> Om. ἀπ'. <sup>d</sup> συντρίψεται. <sup>e</sup> ἀπ' αὐτοῦ.Exod. 13:12.<sup>a</sup>

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Exod. 13:12.<sup>a</sup>— וְהַעֲבַרְתָּ כָּל פֶּטֶר רֶחֶם לַיהוָה  
וְכָל פֶּטֶר שֹׁגֵר בַּחֲמָה אֲשֶׁר יִהְיֶה  
לְךָ הַזֹּכְרִים לַיהוָה :

Καὶ ἀφελῆῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικὰ τῷ Κυρίῳ· πᾶν διανοῖγον μήτραν ἐκ βουκολίων ἢ ἐν τοῖς κτήνεσί σου, ὅσα ἐὰν γένηταί σοι, τὰ ἀρσενικὰ ἀγιάσεις τῷ Κυρίῳ.

— that thou shalt <sup>b</sup>set apart unto the Lord <sup>c</sup>all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the Lord's.And thou shalt set apart <sup>c</sup>everything that openeth the womb, the males unto the Lord: every one that openeth the matrix out of the herds or among the cattle, as many as thou shalt have, thou shalt sanctify the males unto the Lord.

(Exod. 34:19.)

(Exod. 34:19.)

כָּל פֶּטֶר רֶחֶם לִי ...

Πᾶν διανοῖγον μήτραν, ἐμοὶ τὰ ἀρσενικὰ ...

All that openeth the matrix is Mine ...

Everything that openeth the womb, the males are Mine ...

LUKE 2:23. — καθὼς γέγραπται ἐν νόμῳ Κυρίου, ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἄγιον τῷ Κυρίῳ κληθήσεται.

— as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.

<sup>a</sup> See also the verses following, and Exod. 22:29. Num. 3:12, 13. 8:16, 17. 18:15.  
<sup>b</sup> Heb. *cause to pass over*. <sup>c</sup> Comp. verse 2; both of man and of beast.

EXOD. 15:1.

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EXOD. 15:1.

או ישיר משה ובני ישראל את  
השירה הזאת ליהוה ...

Then sang Moses and the children of Israel this song unto the Lord...

(DEUT. 31:30.)

וידבר משה באזני כל קהל ישראל  
את דברי השירה הזאת עד תמם :

And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Τότε ᾄσε Μωσῆς καὶ οἱ υἱοὶ Ἰσραὴλ τὴν ᾠδὴν ταύτην τῷ Θεῷ ...

Then sang Moses and the children of Israel this song unto God...

(DEUT. 32:1.)

Καὶ ἐλάλησε Μωσῆς εἰς τὰ ὦτα πάσης ἐκκλησίας τὰ ῥήματα τῆς ᾠδῆς ταύτης ἕως εἰς τέλος.

And Moses spake in the ears of all the congregation the words of this song, even unto the end.

REV. 15:3. Καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρνίου ...

And they sing the song of Moses the servant of God, and the song of the Lamb ...<sup>a</sup>

<sup>a</sup> See Deut. 32:4, infra.

EXOD. 15:26.

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EXOD. 15:26.

והישר בעיני תעשה והאזנת  
למצותי ...

... and (if thou) wilt do that which is right in His sight, and wilt give ear to His commandments...

(2[or 4] Ki. 20:3.)

בעיניך ... והטוב ...  
עשיתי ...

... and (I) have done *that which* is good in Thy sight...

... καὶ τὰ ἀρεστὰ <sup>a</sup> ἐναντίον αὐτοῦ ποιήσης, καὶ <sup>b</sup> ἐνωτίση <sup>c</sup> ταῖς ἐντολαῖς αὐτοῦ ...

... and (if thou) wilt do *those things* that are pleasing before Him, and wilt hearken to His commandments...

(ISA. 38:3.)

... καὶ τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησα ...

... and (I) have done *those things* that are pleasing in Thy sight...

JOHN ... ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

8:29.

... for I do always those things that please Him.

1 JOHN ... ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

3:22.

... because we keep His commandments, and do those things that are pleasing in His sight.<sup>d</sup>

<sup>a</sup> ἐνώπιον. Ald, and many others.

<sup>b</sup> ἡρετίσῃ.

<sup>c</sup> τὰς ἐντολὰς.

<sup>d</sup> Comp. Phil. 4:18. Col. 3:20. Heb. 13:21.

Exod. 16:4, 15.

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Exod. 16:4, 15.

... הנני ממטיר לכם לחם מן השמים ...<sup>15</sup> --- הוא הלחם אשר נתן יהוה לכם לאכלה :

... Behold, I will rain bread from heaven for you ... ---<sup>15</sup> ... This is the bread which the LORD hath given you to eat.

... Ἰδοὺ ἐγὼ <sup>b</sup> ὡς ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ ... ---<sup>15</sup> ... Οὗτος ὁ ἄρτος ὃν ἔδωκε Κύριος ὑμῖν φαγεῖν.

... Behold, I rain <sup>c</sup> bread for you out of heaven ... ---<sup>15</sup> ... This is the bread which the Lord hath given you to eat.

(Psa. 78:24.)

(Psa. 77:24.)

וימטר עליהם מן האכל ודגן שמים נתן למו :

— and (He) had rained down manna upon them to eat, and had given them of the corn of heaven.

Καὶ ἔβρεξεν αὐτοῖς μάννα φαγεῖν, καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

And He rained down manna upon them to eat, and gave them bread of heaven.

JOHN  
6:31,  
&c.

Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. <sup>32</sup> ... Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. <sup>33</sup> ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, κ.τ.λ. --- <sup>41</sup> ... ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. --- <sup>50</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. <sup>51</sup> ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς, κ.τ.λ. --- <sup>58</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, κ.τ.λ.<sup>d</sup>

Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. <sup>32</sup> ... Moses gave you not <sup>c</sup> that bread from heaven; but My Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is He which cometh down from heaven, etc. --- <sup>41</sup> ... because He said, I am the bread which came down from heaven. --- <sup>50</sup> This is the bread which came down from heaven, that a man may eat thereof, and not die. <sup>51</sup> I am the living bread which came down



from heaven, etc. --- <sup>58</sup> This is <sup>e</sup> that bread which came down from heaven, etc.

<sup>a</sup> See also Neh. 9:15, and Psal. 105:40. <sup>b</sup> διδῶ or δίδωμι. <sup>c</sup> Gr. *bread*s. <sup>d</sup> See the entire context, particularly (besides the verses above cited) verses 34, 35, 38, 42, 48, 49.  
<sup>e</sup> Rather, *the*.

Exod. 16:18.

( 85 )

Exod. 16:18.

וַיִּמְדּוּ בַעֲמֶר וְלֹא הָעֲדִיף הַמֶּרְבָּה  
וְהַמִּמְעִיט לֹא הַחֲסִיר ...

And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack ...

Καὶ μετρήσαντες γομὸρ, <sup>a</sup> οὐκ ἐπλεόνασεν ὁ τὸ πολλὸν, καὶ ὁ τὸ ἕλαττον οὐκ ἡλαττόνησεν ...

And when they had measured the omer, he that *had gathered* much had nothing over, and he that *had gathered* less had no lack ...

2 Cor. — καθὼς γέγραπται, Ὁ τὸ πολλὸν, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, 8:15. οὐκ ἡλαττόνησε.

— as it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

<sup>a</sup> ὁ τὸ πολλὸν οὐκ ἐπλ.

Exod. 16:33.

( 86 )

Exod. 16:33.

קַח צִנְצָנָה אַחַת וְתֵן שְׁמָה מֶלֶא  
הָעֵמֶר מִן ...

... Take a pot, and put an omer full of manna therein ...

... Λάβε στάμνον <sup>a</sup> χρυσοῦν ἓνα, καὶ ἔμβαλε εἰς αὐτόν πληρὲς τὸ γομὸρ τοῦ <sup>b</sup> μάν ...

... Take <sup>c</sup> a golden pot, and cast into it a full omer of manna ...

HEB. ... στάμνος χρυσῇ ἔχουσα τὸ μάννα ...  
9:4. ... the golden pot that had manna ...

<sup>a</sup> χρυσῇν. <sup>b</sup> μάννα. <sup>c</sup> Gr. *one*, as in Heb.

Exod. 17:2.

( 87 )

Exod. 17:2.

מָה תִּנְסֹן אֶת יְהוָה :

... wherefore do ye tempt the LORD?

... καὶ τί πειράζετε Κύριον ;

... and why do ye tempt the Lord?

ACTS 15:10. Νῦν οὖν τί πειράζετε τὸν Θεὸν ... ;  
Now therefore why tempt ye God ... ?

Exod. 19:5.

( 88 )

Exod. 19:5.

וְהָיִיתֶם לִי סִגְלָה מִכָּל הָעַמִּים ...

... then ye shall be a peculiar treasure unto Me above all people ...

... ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν ...

... ye shall be unto Me a peculiar people above all nations ...

(DEUT. 7:6.)

כי עם קדוש אתה יהוה אלהיך  
בך בחר יהוה אלהיך להיות  
לו לעם סגלה מכל העמים ...

For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto Himself, above all people ...

(DEUT. 14:2.)

כי עם קדוש אתה יהוה אלהיך  
ובך בחר יהוה להיות לו לעם  
סגלה מכל העמים ...

For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto Himself, above all the nations ...

(DEUT. 26:18.)

ויהוה האמריך היום להיות לו  
לעם סגלה ...

And the LORD hath avouched thee this day to be His peculiar people ...

TITUS 2:14. ... καὶ καθάρισεν ἑαυτῷ λαὸν περιούσιον ...

... and (*that* He might) purify unto Himself a peculiar people ...

<sup>a</sup> ἑαυτῷ.

(DEUT. 7:6.)

Ὅτι λαὸς ἅγιος εἰς Κυρίῳ τῷ Θεῷ σου· καὶ σὲ προεῖλετο Κύριος ὁ Θεός σου εἶναι αὐτῷ λαὸν περιούσιον παρὰ πάντα τὰ ἔθνη ...

For thou art a holy people unto the LORD thy God; and the LORD thy God did choose thee to be a peculiar people unto Himself above all the nations ...

(DEUT. 14:2.)

Ὅτι λαὸς ἅγιος εἰς Κυρίῳ τῷ Θεῷ σου, καὶ σὲ ἐξελέξατο Κύριος ὁ Θεός σου γενέσθαι σὲ λαὸν αὐτῷ περιούσιον ἀπὸ πάντων τῶν ἐθνῶν ...

For thou art a holy people unto the LORD thy God; and the LORD thy God hath chosen thee to be a peculiar people unto Himself above all the nations ...

(DEUT. 26:18.)

Καὶ Κύριος ἔλατο σε σήμερον γενέσθαι <sup>a</sup>σε αὐτῷ λαὸν περιούσιον ...

And the Lord hath chosen thee this day, that thou shouldest be unto Him a peculiar people ...

Exod. 19:6.

( 89 )

Exod. 19:6.

ואתם תהיו לי ממלכת כהנים וגוי  
קדוש ...

And ye shall be unto Me a kingdom of priests, and an holy nation ...

1 PET. 2:5, 9. ... ἱεράτευμα ἅγιον ... --- <sup>9</sup> ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, <sup>a</sup> λαὸς εἰς περιποίησιν ...

... an holy priesthood ... --- <sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, <sup>b</sup> a peculiar people ...

REV. 1:6. — καὶ ἐποίησεν ἡμᾶς <sup>c</sup> βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ ...

— and hath made us kings and priests unto God and His Father ...

REV. 5:10. — καὶ ἐποίησας <sup>a</sup> ἡμᾶς τῷ Θεῷ ἡμῶν <sup>e</sup> βασιλεῖς καὶ ἱερεῖς καὶ <sup>f</sup> βασιλεύσομεν ἐπὶ τῆς γῆς.

— and (Thou) hast made us unto our God kings and priests : and we shall reign on the earth.

REV. 20:6. ... ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι <sup>g</sup> μετ' αὐτοῦ χίλια ἔτη.

... but they shall be <sup>h</sup> priests of God and of Christ, and shall reign with Him a thousand years.

<sup>a</sup> Apparently referring to Isa. 43:21, and Mal. 3:17. Comp. the texts in the last preceding section. <sup>b</sup> ¶ Or, *a purchased people*. Comp. Ps. 74:2. Acts 20:28. Eph. 1:14; and see note (<sup>a</sup>). <sup>c</sup> βασιλείαν, ἱερεῖς, G. and S.; others, βασιλείον ἱεράτευμα. <sup>d</sup> αὐτοὺς. G. and S. <sup>e</sup> βασιλείαν. <sup>f</sup> βασιλεύσουσιν. G. and S. <sup>g</sup> μετὰ ταῦτα. <sup>h</sup> Comp. Isa. 61:6, *But ye shall be named the priests of the Lord, etc.*

Exod. 19:12, 13.

( 90 )

Exod. 19:12, 13.

... השמרו לכם עלות בהר ונגע  
בקצתו כל הנגע בהר מות יומת ;  
לא תגע בו יד כי סקול יסקל <sup>13</sup>  
או ירה ירה אם בהמה אם איש  
לא יהיה ...

... Take heed to yourselves, *that ye go not up into the mount, or touch the border of it*: whosoever toucheth the mount shall be surely put to death : <sup>13</sup> there shall not an hand touch it, but he shall surely be stoned, or shot through ; whether *it be* beast or man, it shall not live ...

... Προσέχετε ἑαυτοῖς τοῦ ἀναβῆ-  
ναι εἰς τὸ ὄρος, καὶ θίγειν τι αὐτοῦ  
πᾶς ὁ ἀψάμενος τοῦ ὄρους θανάτῳ  
τελευτήσει. <sup>13</sup> οὐχ ἄψεται αὐτοῦ  
χεὶρ· ἐν γὰρ λίθοις λιθοβοληθή-  
σεται, ἢ βολίδι κατατοξευθήσεται·  
ἐάν τε κτῆνος ἐάν τε ἄνθρωπος, οὐ  
ζήσεται ...

... Take heed to yourselves, that ye go not up into the mount, nor touch any *part* of it: every one that toucheth the mount <sup>a</sup> shall surely die. <sup>13</sup> A hand shall not touch it; for *whatsoever toucheth it* shall be stoned with stones, or thrust through with a dart: whether *it be* beast or whether *it be* man, it shall not live ...

HEB. 12:18, 20. Οὐ γὰρ προσελιγύθατε ψηλαφώμενῳ ὄρει ... --- <sup>20</sup> — οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους. λιθοβοληθήσεται, <sup>b</sup> ἢ βολίδι κατατοξευθήσεται.

For ye are not come unto the mount that might be touched ... --- <sup>20</sup> — for <sup>c</sup> they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

<sup>a</sup> Gr. *shall die with death*. <sup>b</sup> Om. ἢ βολ. κατ. G. and S. <sup>c</sup> Or, *they endured not the thing commanded, namely, And if, etc.*

Exod. 19:16. <sup>a</sup>	( 91 )	Exod. 19:16. <sup>a</sup>
... ויהי קולת וברקים וענן כבד על ההר וקל שפר חזק מאד ...		... καὶ ἐγένοντο φωναὶ καὶ ἀστρα- παὶ καὶ νεφέλη γνοφώδης ἐπ' ὄρους Σινά· <sup>b</sup> φωνὴ τῆς σάλπιγγος ἤχει μέγα ...
... that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ...		... <sup>c</sup> that there were voices and lightnings, and a dark cloud upon mount Sina: the voice of the trum- pet sounded loud ...
HEB. 12:19. — καὶ σάλπιγγος ἤχῳ ...		
— and the sound of a trumpet ...		
REV. 1:10. ... καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος.		
... and (I) heard behind me a great voice, as of a trumpet.		
REV. 4:1, 5. ... καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ ... --- <sup>d</sup> καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ <sup>d</sup> βρονταὶ καὶ φωναί ...		
... and the first voice which I heard <i>was</i> as it were of a trumpet talking with me ... --- <sup>e</sup> And out of the throne proceeded light- nings, and thunders, and voices ...		
REV. 8:5. ... καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.		
... and there were voices, and thunders, and lightnings, and an earthquake.		
REV. 11:19. ... καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός ...		
... and there were lightnings, and voices, and thunders, and an earthquake ...		
REV. 16:18. Καὶ ἐγένοντο <sup>f</sup> φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμός <sup>f</sup> ἐγένετο μέγας ...		
And there were voices, and thunders, and lightnings; and there was a great earthquake ...		

<sup>a</sup> See also verse 19, and 20:18 (the true reading of which seems to be preserved in the Sam. Pent.). Comp. Zech. 9:14. <sup>b</sup> Ad. καὶ. MS. VII. <sup>c</sup> Gr. and. <sup>d</sup> φωναὶ καὶ βρονταὶ. G. and S. <sup>e</sup> ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ. G. and S. <sup>f</sup> Om. ἐγένετο.

Exod. 20:4.	( 92 )	DEUT. 5:8.
לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמֶּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:	Οὐ ποιήσεις σεαυτῷ <sup>a</sup> εἰδωλον, οὐδὲ παν- τὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδα- σιν ὑποκάτω τῆς γῆς.	לֹא תַעֲשֶׂה לָךְ פֶּסֶל כָּל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמֶּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:
Thou shalt not make unto thee any graven image, or any likeness of <i>anything</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth.	Thou shalt not make unto thyself an idol, nor the likeness of any- thing, whatever things <i>are</i> in the heaven above, and whatever <i>are</i> in the earth beneath, and whatever <i>are</i> in the waters un- der the earth.	Thou shalt not make thee <i>any</i> graven image, or any likeness of <i>any</i> <i>thing</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the waters be- neath the earth.
	Thou shalt not make unto thyself an idol, nor the likeness of any- thing, whatever things <i>are</i> in the heaven above, and whatever <i>are</i> in the earth beneath, and whatever <i>are</i> in the waters un- der the earth.	



PIPL. 2:10. ... ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.

... <sup>c</sup> of *things* in heaven, and *things* in earth, and *things* under the earth.

REV. 5:3, 13. Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ<sup>1</sup>, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον... --- <sup>13</sup> καὶ πᾶν κτίσμα ὃ <sup>e</sup> ἐστὶν ἐν τῷ οὐρανῷ, καὶ <sup>f</sup> ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ <sup>g</sup> ἐστι, καὶ <sup>g</sup> τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας...

And no man in heaven, nor in earth, neither under the earth, was able to open the book... --- <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying...

<sup>a</sup> Referred to in Rom. 2:22, ὁ βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς; *Thou that abhorrest idols, dost thou commit sacrilege?* <sup>b</sup> ἐπὶ τῆς γῆς. <sup>c</sup> Rather, of heavenly beings, etc.

<sup>d</sup> Ad. ἄνω. S. <sup>e</sup> Οὐ. ἐστιν. <sup>f</sup> ἐπὶ τῆς γῆς. G. and S. <sup>g</sup> τὰ ἐν αὐτοῖς, πάντας ἤκουσα. (Compare Exod. 20:11, No. 95 infra.)

EXOD. 20:6.

( 93 )

DEUT. 5:10.

— ועשר חסד  
לאלפים לאהבי  
ולשמרי מצותי:

— καὶ ποιῶν ἔλεος  
εἰς χιλιάδας τοῖς  
ἀγαπῶσί με, καὶ  
τοῖς φυλάσσουσιν τὰ  
προστάγματά μου.

— and shewing  
mercy unto thou-  
sands of them that  
love Me and keep  
My command-  
ments.

— and <sup>a</sup> shewing  
mercy to them  
that love Me, <sup>b</sup> un-  
to thousands of  
them, and to them  
that keep My pre-  
cepts.

— ועשר חסד  
לאלפים לאהבי  
ולשמרי מצותו:

— καὶ ποιῶν ἔλεος  
εἰς χιλιάδας τοῖς  
ἀγαπῶσί με, καὶ τοῖς  
φυλάσσουσιν <sup>c</sup> τὰ  
προστάγματά μου.

— and shewing  
mercy unto thou-  
sands of them that  
love Me and keep  
My command-  
ments.

— and <sup>a</sup> shewing  
mercy to them  
that love Me, unto  
thousands of them,  
and to them that  
keep My precepts.

(DEUT. 7:9.)

(DEUT. 7:9.)

... שמר הברית והחסד לאהביו  
... ולשמרי מצותו

... which keepeth covenant and  
mercy with them that love Him  
and keep His commandments...

... ὁ φυλάσσων διαθήκην καὶ ἔλεος  
τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυ-  
λάσσουσιν τὰς ἐντολὰς αὐτοῦ...

... keeping <sup>d</sup> covenant and mercy  
unto them that love Him and keep  
His commandments...

(NEH. 1:5.)

(NEH. 1:5.)

... שמר הברית וחסד לאהביו  
... ולשמרי מצותיו:

... that keepeth covenant and mer-  
cy for them that love Him and  
observe His commandments.

... φυλάσσων τὴν διαθήκην καὶ τὸ  
ἔλεός σου τοῖς ἀγαπῶσιν αὐτὸν καὶ  
τοῖς φυλάσσουσιν τὰς ἐντολὰς αὐτοῦ.

... keeping the covenant and His  
mercy unto them that love Him  
and keep His commandments.

(DAN. 9:4.)

... שמר הברית והחסד לאתני  
ולשמרי מצותיו :

... keeping the covenant and mercy to them that love Him, and to them that keep His commandments.

(DAN. 9:4.)

... τηρῶν τὴν διευθήκην καὶ τὸ ἔλεος τοῖς ἀγαπῶσί σε καὶ τοῖς φυλάσσουσι τὰ προσταγμάτά σου.

... keeping the covenant and mercy to them that love Thee, and to them that keep thy precepts.

JOHN  
14:15,  
21.<sup>c</sup>

Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. --- <sup>21</sup> ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με, κ.τ.λ.

If ye love Me, keep My commandments. --- <sup>21</sup> He that hath My commandments, and keepeth them, he it is that loveth Me, etc.

JOHN  
15:10.<sup>f</sup>

Ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου καθὼς ἐγὼ τὰς ἐντολὰς τοῦ Πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

1 JOHN  
5:2,3.<sup>g</sup>

... ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>3</sup> αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν ...

... when we love God, and keep His commandments. <sup>3</sup> For this is the love of God, that we keep His commandments ...

<sup>a</sup> Gr. *doing*. <sup>b</sup> Gr. *to the extent of thousands, unto them, etc.* <sup>c</sup> τὰς ἐντολὰς. <sup>d</sup> Διαθήκη is thus translated in compliance with usage only. *Covenant* is not the true meaning of the word. <sup>e</sup> See also verses 23, 24. <sup>f</sup> See also ver. 14. <sup>g</sup> See also chap. 2:5, and 2 John 6.

EXOD. 20:8, 9.

(94) <sup>a</sup>

DEUT. 5:12, 13.

זכור את יום השבת  
לקדשו: <sup>9</sup> ששת  
ימים תעבד ועשית  
כל מלאכתך :

Μνήσθητι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν. <sup>9</sup> Ἐξ ἡμέρας ἔργᾱ, καὶ ποιήσεις πάντα τὰ ἔργα σου.

Remember the sabbath day, to keep it holy. <sup>9</sup> Six days shalt thou labour, and do all thy work.

Remember <sup>b</sup> the sabbath day to sanctify it. <sup>9</sup> Six days thou shalt labour, and do all thy works.

שמור את יום השבת  
לקדשו כאשר צוך  
יהוה אלהיך: <sup>13</sup> ששת  
ימים תעבד ועשית  
כל מלאכתך :

Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. <sup>13</sup> Six days thou shalt labour, and do all thy work.

Φύλαξαι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν, ὡς τρόπον ἐνετείλατό σοι Κύριος ὁ Θεός σου. <sup>13</sup> Ἐξ ἡμέρας ἔργᾱ, καὶ ποιήσεις πάντα τὰ ἔργα σου.

Keep the <sup>b</sup>sabbath day to sanctify it, as the Lord thy God commanded thee. <sup>13</sup> Six days thou shalt labour, and do all thy works.

LUKE 13:14. ... Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

... There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

LUKE 23:56. ... καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ τὴν ἐντολήν.

... and (they) rested the sabbath day according to the commandment.

<sup>a</sup> See also Exod. 31:15. 35:2. Lev. 23:3.

<sup>b</sup> Gr. *the day of the sabbaths.*

Exod. 20:11.

(95)<sup>a</sup>

Exod. 20:11.

— כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-  
הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת  
כָּל אֲשֶׁר בָּם ...

— for in six days the Lord made heaven and earth, the sea, and all that in them is ...

(Psa. 146:6.)

— עָשָׂה שָׁמַיִם וָאָרֶץ אֶת הַיָּם וְאֶת  
כָּל אֲשֶׁר בָּם ...

— which made heaven and earth, the sea, and all that therein is ...

ACTS 4:24. ... Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.

... Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is.

ACTS 14:15. ... ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.

... unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

ACTS 17:24. Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος ὁ οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων ...

God that made the world and all things therein, seeing that He is Lord of heaven and earth ...

REV. 5:13.<sup>d</sup> ... καὶ τὰ ἐν αὐτοῖς πάντα ...

... and all that are in them ...

REV. 10:6.<sup>e</sup> ... ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ ...

... who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein ...

REV. 14:7. ... καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ  
 ἡ θάλασσαν καὶ ἡ πηγάς ὑδάτων.

... and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

<sup>a</sup> There are no corresponding words in Deut. 5. <sup>b</sup> K. δ Θεός. One MS. δ Θεός.  
<sup>c</sup> Comp. Matt. 11:25, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. <sup>d</sup> See this passage at length in No. 92, supra. <sup>e</sup> Comp. Neh. 9:6. <sup>f</sup> Ad. τὴν. G. and S. <sup>g</sup> Comp. Ps. 113:8 (LXX.), εἰς πηγάς ὑδάτων, into fountains of waters.

Exod. 20:12.

(96)

Deut. 5:16.

כבד את אביו ואמו  
 ואמך למען יארכו  
 ימיו על האדמה  
 אשר יהיה אלהיך  
 נתן לך  
 Τίμα τὸν πατέρα σου  
 καὶ τὴν μητέρα <sup>a</sup> σου,  
 ἵνα εὖ σοι γένηται,  
 καὶ ἵνα μακροχρόνιος  
 γένη ἐπὶ τῆς γῆς τῆς  
 ἀγαθῆς, ἧς Κύριος  
 ὁ Θεός σου δίδωσί  
 σοι.

Honour thy father  
 and thy mother;  
 that thy days may  
 be long upon the  
 land which the  
 LORD thy God  
 giveth thee.

Honour thy father  
 and thy mother,  
 that it may be well  
 with thee, and that  
 thou mayest live  
 long upon the good  
 land which the  
 Lord thy God giveth thee.

כבד את אביו ואמו  
 אמך כאשר צוה יהוה  
 אלהיך למען יארכו  
 ימיו ולמען ייטב לך  
 על האדמה אשר  
 יהיה אלהיך נתן  
 לך  
 Τίμα τὸν πατέρα σου  
 καὶ τὴν μητέρα σου,  
 ὃν τρόπον ἐνετείλα-  
 τό σοι Κύριος ὁ Θεός  
 σου, ἵνα εὖ σοι γέ-  
 νηται, καὶ ἵνα μα-  
 κροχρόνιος γένη ἐπὶ  
 τῆς γῆς, ἧς Κύριος ὁ  
 Θεός σου δίδωσί σοι.

Honour thy father  
 and thy mother, as  
 the LORD thy God  
 hath commanded  
 thee; that thy days  
 may be prolonged,  
 and that it may go  
 well with thee in  
 the land which the  
 Lord thy God giveth thee.

Τίμα τὸν πατέρα σου  
 καὶ τὴν μητέρα σου,  
 ὃν τρόπον ἐνετείλα-  
 τό σοι Κύριος ὁ Θεός  
 σου, ἵνα εὖ σοι γέ-  
 νηται, καὶ ἵνα μα-  
 κροχρόνιος γένη ἐπὶ  
 τῆς γῆς, ἧς Κύριος ὁ  
 Θεός σου δίδωσί σοι.

Honour thy father  
 and thy mother,  
 as the Lord thy  
 God commanded  
 thee; that it may  
 be well with thee,  
 and that thou mayest  
 live long upon  
 the land which the  
 Lord thy God giveth thee.

|| MATT. 15:4-6. Ὁ γὰρ Θεός <sup>c</sup> ἐνετείλατο, λέγων, Τίμα τὸν πατέρα <sup>d</sup> σου, καὶ τὴν  
 μητέρα ... <sup>e</sup> ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ ... <sup>f</sup> καὶ οὐ μὴ <sup>g</sup> τιμῇσιν  
 τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ ...

For God commanded, saying, Honour thy father and mother ...

<sup>h</sup> But ye say, Whosoever shall say ... <sup>i</sup> and honour not his father or his mother, he shall be free ...

§ MATT. 19:19. Τίμα τὸν πατέρα <sup>j</sup> σου καὶ τὴν μητέρα ...  
 Honour thy father and thy mother ...

|| MARK 7:10. Μωσὴς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου ...  
 For Moses said, Honour thy father and thy mother ...

§ MARK 10:19. ... Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.  
 ... Honour thy father and mother.

§ LUKE 18:20. ... Τίμα τὸν πατέρα σου καὶ τὴν μητέρα <sup>k</sup> σου.  
 ... Honour thy father and thy mother.



ΕΡΗ. 6:2,3. *Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· (ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ)* <sup>3</sup> ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

Honour thy father and mother; which is the first commandment with promise; <sup>3</sup> that it may be well with thee, and thou mayest live long on the earth.

<sup>a</sup> Om. σου. Alex. and several Fathers. <sup>b</sup> Om. ἵνα—ἵνα. Alex. The MSS. and Fathers vary much as to the remainder of the commandment both here and in Deut. <sup>c</sup> εἶπε, τίμα. <sup>d</sup> Om. σου. G. and S. <sup>e</sup> τιμήσει. <sup>f</sup> Om. σου. G. and S. <sup>g</sup> Om. σου.

EXOD. 20:13 (15).

(97)<sup>a</sup>

DEUT. 5:17.

: תרצא לֹא <sup>13</sup> <sup>15</sup> οὐ φονεύσεις.

: תרצא לֹא οὐ φονεύσεις.

<sup>13</sup> Thou shalt not kill.

<sup>15</sup> Thou shalt not kill.

Thou shalt not kill.

Thou shalt not kill.

MATT. 5:21. *Ἐκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις...*

Ye have heard that it was said <sup>b</sup> by them of old time, Thou shalt not kill...

||MATT 19:18. *... Ὁ δὲ Ἰησοῦς εἶπε, Τό, Οὐ φονεύσεις...*

... Jesus said, Thou shalt do no murder...

||MARK 10:19. *... Μὴ φονεύσης...*

... Do not kill...

||LUKE 18:20. *... Μὴ φονεύσης...*

... Do not kill...

ROM. 13:9. *... Οὐ φονεύσεις...*

... Thou shalt not kill...

JAMES 2:11. *Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσης, εἶπε καὶ, Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.*

For <sup>d</sup> He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

<sup>a</sup> In the Vatican LXX. this commandment is the *eighth* in Exodus; but the Alexandrine and other MSS., and the Compl. and Aldine editions agree with the Hebrew. <sup>b</sup> Or, to them. <sup>c</sup> Om. in some copies. <sup>d</sup> Or, that law which said.

EXOD. 20:13 (14).

(98)<sup>a</sup>

DEUT. 5:17 (18).

: תנאא לֹא <sup>13</sup> <sup>13</sup> οὐ μοιχεύσεις.

: תנאא לֹא <sup>17</sup> <sup>18</sup> οὐ μοιχεύσεις.

<sup>14</sup> Thou shalt not commit adultery.

<sup>13</sup> Thou shalt not commit adultery.

<sup>18</sup> Neither shalt thou commit adultery.

<sup>18</sup> Thou shalt not commit adultery.

MATT. 5:27. *Ἐκούσατε ὅτι ἐρρέθη <sup>b</sup> τοῖς ἀρχαίοις, Οὐ μοιχεύσεις.*

Ye have heard that it was said <sup>c</sup> by them of old time, Thou shalt not commit adultery.

||MATT. 19:18. *... Οὐ μοιχεύσεις...*

... Thou shalt not commit adultery...

- ||MARK 10:19. *Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης ...*  
Thou knowest the commandments, Do not commit adultery ...
- ||LUKE 18:20. *Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης ...*  
Thou knowest the commandments, Do not commit adultery ...
- ROM. 2:22.<sup>d</sup> *Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις ; ...*  
Thou that sayest a man should not commit adultery, dost thou commit adultery ? ...
- ROM. 13:9. *Τὸ γὰρ, Οὐ μοιχεύσεις ...*  
For this, Thou shalt not commit adultery ...
- JAMES 2:11. *Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσης, εἶπε καὶ, Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.*  
For ' He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

<sup>a</sup> In the Vat. LXX, this commandment is the *sixth* in Exodus. <sup>b</sup> Om. *τοῖς ἀρχαίοις*.  
G. and S. <sup>c</sup> ¶ Or, *to them*. <sup>d</sup> Comp. Psa. 50:16—18. <sup>e</sup> ¶ Or, *that law which said*.

- EXOD. 20:13 (14,15). ( 99 ) <sup>a</sup> DEUT. 5:17 (19).  
: לֹא תִנָּבֵּ 13 14 Οὐ κλέψεις. : וְלֹא תִנָּבֵּ 17 19 Οὐ κλέψεις.  
15 Thou shalt not 14 Thou shalt not 19 Neither shalt 19 Thou shalt not  
steal. steal. thou steal. steal.
- ||MATT. ... Οὐ κλέψεις ...  
19:18. ... Thou shalt not steal ...
- ||MARK 10:19. ... Μὴ κλέψης ... <sup>b</sup> Μὴ ἀποστερήσης ...  
... Do not steal... Defraud not ...
- ||LUKE 18:20. ... Μὴ κλέψης ...  
... Do not steal ...
- ROM. ... ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις ;  
2:21.<sup>c</sup> ... thou that preachest a man should not steal, dost thou steal ?
- ROM. ... Οὐ κλέψεις ...  
13:9. ... Thou shalt not steal ...

<sup>a</sup> In the Vat. LXX, this commandment is the *seventh* in Exodus. <sup>b</sup> Om. in some copies.  
Comp. Lev. 19:13. <sup>c</sup> See note (d) in No. 98.

- EXOD. 20:13 (16). ( 100 ) DEUT. 5:17 (20).  
לֹא תִעַנֶּה בְּרֵעֲךָ 13 16 Οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῇ. : וְלֹא תִעַנֶּה בְּרֵעֲךָ 17 20 Οὐ ψευδομαρτυρήσεις κατὰ τὸ πλησίον σου μαρτυρίαν ψευδῇ.  
16 Thou shalt not 16 Thou shalt not 20 Neither shalt 20 Thou shalt not  
bear false witness bear false witness thou bear false witness bear false witness  
against thy neigh- against thy neigh- against thy neighbour. against thy neigh-  
bour. bour. bour. bour.

- ||MATT. 19:18. ... Οὐ ψευδομαρτυρήσεις.  
... Thou shalt not bear false witness.
- ||MARK 10:19. ... Μὴ ψευδομαρτυρήσης ...  
... Do not bear false witness ...
- ||LUKE 18:20. ... Μὴ ψευδομαρτυρήσης ...  
... Do not bear false witness ...
- ROM. 13:9. ... <sup>a</sup> Οὐ ψευδομαρτυρήσεις ...  
... Thou shalt not bear false witness ...

<sup>a</sup> Om. Οὐ ψευδ. G. and S.

EXOD. 20:14 (17).

( 101 )

DEUT. 5:18 (21).

לֹא תַחֲמַד בִּיֶּרֶת  
רַעַךְ לֹא תַחֲמַד  
אִשְׁתּוֹ רַעַךְ ...

<sup>17</sup> Οὐκ ἐπιθυμήσεις  
τὴν γυναῖκα τοῦ  
πλησίον σου· οὐκ  
ἐπιθυμήσεις τὴν οὐ-  
κίαν τοῦ πλησίον  
σου ...

וְלֹא תַחֲמַד אִשְׁתּוֹ  
רַעַךְ וְלֹא תַחֲמַד  
בֵּית רַעַךְ ...

<sup>21</sup> Οὐκ ἐπιθυμήσεις  
τὴν γυναῖκα τοῦ  
πλησίον σου· οὐκ  
ἐπιθυμήσεις τὴν οὐ-  
κίαν τοῦ πλησίον  
σου ...

<sup>17</sup> Thou shalt not  
covet thy neigh-  
bour's house, thou  
shalt not covet  
thy neighbour's  
wife ...

<sup>17</sup> Thou shalt not  
covet thy neigh-  
bour's wife, thou  
shalt not covet  
thy neighbour's  
house ...

<sup>21</sup> Neither shalt  
thou desire thy  
neighbour's wife,  
neither shalt thou  
covet thy neigh-  
bour's house ...

<sup>21</sup> Thou shalt not  
covet thy neigh-  
bour's wife, thou  
shalt not covet  
thy neighbour's  
house ...

ROM. 7:7. ... τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις.

... for I had not known <sup>a</sup> lust, except the law had said, Thou shalt not covet.

ROM. 13:9. ... Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολὴ ...

... Thou shalt not covet; and if *there be* any other commandment ...

<sup>a</sup> ἢ Or, *concupiscence*.

EXOD. 21:17.

( 102 )

EXOD. 21:16.

וּמִקְלָל אָבִיו וְאִמּוֹ מוֹת יוֹמָת :

Ὁ κακολογῶν πατέρα <sup>b</sup> αὐτοῦ ἢ μη-  
τέρα <sup>c</sup> αὐτοῦ, <sup>d</sup> τελευτήσῃ θανάτῳ.

And he that <sup>a</sup> curseth his father  
or his mother shall surely be put  
to death.

He that curseth his father or his  
mother shall die the death.

||MATT. 15:4. Ὁ γὰρ Θεὸς <sup>e</sup> ἐνετείλατο, λέγων ... καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

For God commanded, saying ... and, He that curseth father or mother, let him die the death.

||MARK 7:10. Μωσῆς γὰρ εἶπε ... καὶ, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

For Moses said ... and, Whoso curseth father or mother, let him die the death.

<sup>a</sup> ¶ Or, *revileth*. <sup>b</sup> Om. αὐτοῦ. <sup>c</sup> Om. αὐτοῦ. <sup>d</sup> θαν. τελευτάτω. VII. X. and many other MSS. Comp. Lev. 20:9, θανάτῳ θανατούσθω, *let him die the death* (or, *with death*). <sup>e</sup> εἶπε ... (See No. 96, *supra*.)

Exod. 21:24.

(103)

Exod. 21:24.

... עין תחת עין שן תחת שן —

— ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, <sup>a</sup> ὀδόν-  
τα ἀντὶ ὀδόντος ...

— eye for eye, tooth for tooth ...

— an eye for an eye, a tooth for  
a tooth ...

(Lev. 24:20.)

(Lev. 24:20.)

... עין תחת עין שן תחת שן ...

... ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, <sup>b</sup> ὀδόν-  
τα ἀντὶ ὀδόντος ...

... eye for eye, tooth for tooth ...

... an eye for an eye, a tooth for  
a tooth ...

(Deut. 19:21.)

(Deut. 19:21.)

... עין בעין שן בשן ...

... ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, <sup>c</sup> ὀδόν-  
τα ἀντὶ ὀδόντος ...

... eye for eye, tooth for tooth ...

... an eye for an eye, a tooth for  
a tooth ...

MATT. 5:38. Ἠκούσατε ὅτι ἐρρέθη, Ὅφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

<sup>a</sup> One MS. adds καὶ.

<sup>b</sup> Ad. καὶ.

<sup>c</sup> The old Arab. inserts *and* here.

Exod. 22:28.

(104)

Exod. 22:28.

אלהים לא תקלל ונשיא בעמך  
: לא תאר

Θεοὺς οὐ κακολογήσεις, καὶ ἄρ-  
χοντα τοῦ λαοῦ σου <sup>b</sup> οὐ κακῶς  
ἐρεῖς.

Thou shalt not revile the <sup>a</sup> gods,  
nor curse the ruler of thy people.

Thou shalt not revile the gods,  
and thou shalt not speak evil of  
the ruler of thy people.

ACTS  
23:5.

... γέγραπται γὰρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

... for it is written, Thou shalt not speak evil of the ruler of  
thy people.

<sup>a</sup> ¶ Or, *judges*. <sup>b</sup> οὐκ ἐρ. κακῶς. VII. X. and various other MSS. and many Fathers.



Exod. 24:8.

( 105 ) <sup>a</sup>

Exod. 24:8.

וַיִּקַּח מֹשֶׁה אֶת הַדָּם וַיִּזְרֹק עַל  
הָעָם וַיֹּאמֶר הִנֵּה דַם הַבְּרִית אֲשֶׁר  
כָּרַת יְהוָה עִמָּכֶם עַל כָּל הַדְּבָרִים  
:הָאֵלֶּה

And Moses took the blood, and  
sprinkled *it* on all the people, and  
said, Behold the blood of the cove-  
nant which the Lord hath made  
with you concerning all these  
words.

||MATT. 26:28. — τοῦτο γάρ ἐστι τὸ αἷμά μου, <sup>f</sup> τὸ τῆς <sup>g</sup> καινῆς διαθήκης, τὸ  
περὶ <sup>h</sup> πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.  
— for this is My blood of the new testament, which is shed  
for many for the remission of sins.

||MARK 14:24. ... Τοῦτό ἐστι τὸ αἷμά μου, <sup>f</sup> τὸ τῆς <sup>g</sup> καινῆς διαθήκης, τὸ περὶ  
<sup>h</sup> πολλῶν ἐκχυνόμενον.  
... This is My blood of the new testament, which is shed for  
many.

||LUKE 22:20. ... Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ  
ὑπὲρ ὑμῶν ἐκχυνόμενον.  
... This cup is the new testament in My blood, which is shed  
for you.

||1 COR. 11:25. ... Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ <sup>i</sup> ἐμῷ αἵματι ...  
... This cup is the new testament in My blood ...

HEB. 9:19, 20. ... λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ  
ἐρίου κῶκκίνου καὶ ὑσώπου, αὐτό τε <sup>j</sup> τὸ βιβλίον καὶ πάντα τὸν  
λαὸν ἐρράντισε, <sup>20</sup> λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς <sup>k</sup> ἐνε-  
τείλατο πρὸς ὑμᾶς ὁ Θεός.

... he took the blood of <sup>l</sup> calves and of goats, <sup>m</sup> with water, and  
<sup>n</sup> scarlet wool, and hyssop, and sprinkled both <sup>j</sup> the book, and  
all the people, <sup>20</sup> saying, This is the blood of the testament  
which God hath enjoined unto you.

HEB. 10:29. ... καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος ἐν ᾧ ἡγιασθη ...  
... and hath counted the blood of the covenant, wherewith he  
was sanctified, <sup>o</sup> an unholy thing ...

<sup>a</sup> Comp. Zech. 9:11. ... בְּרִיתְךָ אִתָּנוּ כִּדְם בְּרִיתְךָ *As for Thee also, by the blood of Thy covenant ...*  
(<sup>q</sup> Or, whose covenant is by blood); Καὶ σύ, ἐν αἵματι διαθήκης σου ... *And Thou, by the*  
*blood of Thy covenant...* <sup>b</sup> Ad. τοῦτο. <sup>c</sup> ἐντείλατο. <sup>d</sup> πρὸς ὑμᾶς ὁ Θεός καὶ. <sup>e</sup> See  
note (<sup>d</sup>), No. 93. <sup>f</sup> Om. τὸ. <sup>g</sup> Om. καινῆς. <sup>h</sup> See Isa. 53:12, *He bare the sin of many.*  
(LXX. ἁμαρτίας πολλῶν.) <sup>i</sup> αἵματι μου. <sup>j</sup> See Exod. 24:7, τὸ βιβλίον τῆς διαθήκης.  
<sup>k</sup> διέθετο. Apost. Const. I. <sup>l</sup> Compare Lev. 16:18, (the day of atonement). <sup>m</sup> Blood,  
water, scarlet, and hyssop: compare the law of leprosy, Lev. 14:4—6, and 49—52, and the  
evangelistic accounts of the crucifixion. <sup>n</sup> <sup>q</sup> Or, purple. <sup>o</sup> Or, a common thing.

EXOD. 24:18.

(106)<sup>a</sup>

EXOD. 24:18.

... ויהי משה בהר ארבעים יום  
וארבעים לילה:

... καὶ ἦν ἐκεῖ ἐν τῷ ὄρει τεσσαρά-  
κοντα ἡμέρας καὶ τεσσαράκοντα  
νύκτας.

... and Moses was in the mount  
forty days and forty nights.

... and he was there in the mount  
forty days and forty nights.

||<sup>MATT.</sup> 4:2. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα...  
And when He had fasted forty days and forty nights...

||<sup>MARK</sup> 1:13. Καὶ ἦν <sup>b</sup> ἐκεῖ ἐν τῇ ἐρήμῳ <sup>c</sup> ἡμέρας τεσσαράκοντα, πειραζόμενος  
ὑπὸ τοῦ Σατανᾶ...

And He was there in the wilderness forty days, tempted of  
Satan...

||<sup>LUKE</sup> 4:2. — ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου...  
— being forty days tempted of the devil...

<sup>a</sup> Comp. Exod. 34:28, and Deut. 9:9, 18; and also the case of *Elijah*, 1 Ki. 19:8. In  
all these places the LXX. (Vat.) has the phrase τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα  
νύκτας. Comp. also Psa. 95:8, 10; *the day of temptation in the wilderness (forty years)*.  
<sup>b</sup> Om. ἐκεῖ. G. Comp. Exod. 24:18. <sup>c</sup> τεσ. ἡμ. κ. τεσ. νύκτας πειρ. κ.τ.λ.

EXOD. 25:1, 40.

(107)

EXOD. 25:1, 40.

--- וידבר יהוה אל משה לאמר:  
40 וראה ועשה בתבניתם אשר  
אתה מראה בהר:

Καὶ ἐλάλησε Κύριος πρὸς Μω-  
σῆν, λέγων, --- <sup>40</sup> "Ὁρα, <sup>b</sup> ποιήσεις  
<sup>c</sup> κατὰ τὸν τύπον τὸν <sup>d</sup> δεδειγμένον  
σοι ἐν τῷ ὄρει.

And the Lord spake unto Moses,  
saying, --- <sup>40</sup> And look that thou  
make *them* after their pattern,  
<sup>a</sup> which was shewed thee in the  
mount.

And the Lord spake unto Moses,  
saying, --- <sup>40</sup> See *that* thou make  
*them* according to the pattern  
shewed to thee in the mount.

||<sup>ACTS</sup> 7:44. ... καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν  
τύπον ὃν ἑώρακει.

... as He had appointed, <sup>e</sup> speaking unto Moses, that he should  
make it according to the fashion that he had seen.

||<sup>HEB.</sup> 8:5. ... καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν,  
"Ὁρα, γὰρ φησὶ, <sup>f</sup> ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα  
σοι ἐν τῷ ὄρει.

... as Moses was admonished of God when he was about to  
make the tabernacle: for, See, saith He, *that* thou make all  
things according to the pattern showed to thee in the mount.

<sup>a</sup> || Heb. *which thou wast caused to see*. <sup>b</sup> ποιήσης. Compl. <sup>c</sup> Ad. πάντα. vii. and other  
MSS. and several Fathers. <sup>d</sup> δειχθέντα. Several MSS. and Fathers. <sup>e</sup> || Or, *who spake*.  
<sup>f</sup> ποιήσεις. S.

EXOD. 26:33.

(108)

EXOD. 26:33.

... והבדילה הפרכת לנכם בין  
הקדש ובין קדש הקדשים:

... καὶ διοριεῖ τὸ καταπέτασμα ὑμῶν  
ἀναμέσον τοῦ ἁγίου καὶ ἀναμέσον  
τοῦ ἁγίου τῶν ἁγίων.

... and the vail shall divide unto you between the holy *place* and the most holy.

... and the vail shall divide unto you between the holy *place* and <sup>a</sup>the holy of holies.

HEB. 9:2, 3. Σκηνή γὰρ κατεσκευάσθη, ἡ πρώτη... ἣτις λέγεται ἁγία. <sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνή ἡ λεγομένη ἁγία ἁγίων.

For there was a tabernacle made; the first... which is called <sup>b</sup>the sanctuary. <sup>3</sup> And after the second veil, the tabernacle which is called <sup>c</sup>the holiest of all. <sup>d</sup>

<sup>a</sup> Gr. *between the*, etc., as the Heb. <sup>b</sup> Or, *holy* [neut. pl.]. <sup>c</sup> Gr. *the holies of holies*. (Some MS. insert τὰ before ἁγία, in both places.) <sup>d</sup> See the contexts of both passages.

EXOD. 29:18

see

GEN. 8:21.

EXOD. 30:10.

(109) <sup>a</sup>

EXOD. 30:10.

וכפר אהרן על קרנתיו אחת בשנה  
מדם חטאת הכפרים אחת בשנה  
... יכפר עליו

Καὶ ἐξιλάσεται ἐπ' αὐτοῦ Ἀαρὼν ἐπὶ τῶν κεράτων αὐτοῦ ἅπαξ τοῦ ἐνιαυτοῦ· ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ καθαριεῖ αὐτὸ...

And Aaron shall make an atonement upon the horns of <sup>b</sup>it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it...

And Aaron shall make an atonement upon <sup>b</sup>it, *even* upon the horns of it, once in a year: he shall purify it with the blood of purification...

HEB. 9:7. — εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ ὁ ἄρχιερεὺς, οὐ χωρὶς αἵματος...

— but unto the second (*tabernacle*) *went* the high-priest alone, once every year, not without blood...

<sup>a</sup> See also Lev. 16:34.

<sup>b</sup> The altar of incense.

EXOD. 31:18.

(110) <sup>a</sup>

EXOD. 31:18.

ויתן אל משה ... שני לוחות העדת  
לוחות אבן כתבים באצבע אלהים:

Καὶ ἔδοκε Μωυσῇ... τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας γεγραμμένας τῷ δακτύλῳ τοῦ Θεοῦ.

And He gave unto Moses... two tables of testimony, tables of stone, written with the finger of God.

And He gave to Moses... the two tables of testimony, tables of stone written with the finger of God.

2 COR. 3:3. ... ἐπιστολὴ Χριστοῦ... ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ <sup>b</sup>Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναίς.

... the epistle of Christ... written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

<sup>a</sup> See also the passages mentioned in the note. <sup>b</sup> Comp. Luke 11:20, ἐν δακτύλῳ Θεοῦ, with the parallel place, Matt. 12:28, ἐν Πνεύματι Θεοῦ. See No. 74, supra.

Exod. 32:1. <sup>a</sup>	( 111 )	Exod. 32:1. <sup>a</sup>
... ויקהל העם על אהרן ויאמרו אליו קום עשה לנו אלהים אשר ילכו לפנינו כי זה משה האיש העלנו מארץ מצרים לא ידענו מה היה לו :		... συνέστη ὁ λαὸς ἐπὶ Ἀαρὼν, καὶ λέγουσιν αὐτῷ, Ἀνάστηθι, καὶ ποιή- σον ἡμῖν θεοὺς, οἱ προπορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὁ ἄν- θρωπος ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.
... the people gathered themselves together unto Aaron, and said un- to him, Up, make us gods, which shall go before us; for <i>as for</i> this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.		... the people combined against Aaron, and said unto him, Arise, and make us gods, which shall go before us; for <i>as for</i> this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him.
Acts 7:40. — εἰπόντες τῷ Ἀαρὼν, Ποίησον ἡμῖν θεοὺς οἱ προπορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.		
— saying unto Aaron, Make us gods to go before us; for <i>as for</i> this Moses, which brought us out of the land of Egypt, we wot not what is become of him.		

<sup>a</sup> See the words repeated in verse 23. <sup>b</sup> Many MSS. read ἐκ Αἰγύπτου, as verse 23 in the Cod. Vat. The latter verse reads in many MSS. ἐκ γῆς Αἴγ.

Exod. 32:6.	( 112 )	Exod. 32:6.
... וישב העם לאכל ושתו ויקמו לצחק :		... καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.
... and the people sat down to eat and to drink, and rose up to play.		... and the people sat down to eat and to drink, and rose up to play.
1 Cor. 10:7. ... ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέ- στησαν παίζειν.		
... as it is written, The people sat down to eat and drink, and rose up to play.		

Exod. 32:33.	( 113 )	Exod. 32:33.
... אמחנו מספרי :		... ἐξαλείψω <sup>a</sup> αὐτοὺς ἐκ τῆς βίβλου μου.
... him will I blot out of My book.		... them will I blot out of My book.
(Psa. 69:29 (28.)) <sup>b</sup>		(Psa. 68:28.) <sup>b</sup>
... ימחו מספר חיים <sup>29</sup>		Ἐξαλειφθήτωσαν ἐκ βίβλου ζών- των ...
<sup>29</sup> Let them be blotted out of the book of the living ...		Let them be blotted out of the book of the living ...



REV. 3:5.<sup>c</sup> ... καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς ...  
... and I will not blot out his name out of the book of life ...

<sup>a</sup> αὐτὸν. VII. X. and many others. <sup>b</sup> See this text in its order, infra. <sup>c</sup> Comp. Rev. 22:19; ἀφαιρήσει [or, ἀφελεί. G. and S.] ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου [or, τοῦ ξύλου. G. and S.] τῆς ζωῆς. God shall take away his part out of the book [or, from the tree] of life.

EXOD. 33:19.

(114)

EXOD. 33:19.

וַהֲנִיתִי אֶת אֲשֶׁר אֲחֻן וְרַחֲמֵי  
: אֶת אֲשֶׁר אֲרַחֵם

... and (I) will be gracious to  
whom I will be gracious, and will  
shew mercy on whom I will shew  
mercy.

... καὶ ἐλεήσω, ὃν ἂν ἐλεῶ, καὶ  
οἰκτειρήσω, ὃν ἂν οἰκτειρῶ.

... and I will have mercy on whom  
I will have mercy, and I will have  
compassion on whom I will have  
compassion.

ROM. 9:15,16, 18. Τῷ γὰρ Μωσῇ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν  
οἰκτείρω. <sup>16</sup> ... τοῦ ἐλεοῦντος Θεοῦ. --- <sup>18</sup> ἄρα οὖν, ὃν θέλει,  
ἐλεεί ...

For He saith to Moses, I will have mercy on whom I will have  
mercy, and I will have compassion on whom I will have com-  
passion. <sup>16</sup> ... of God that sheweth mercy. --- <sup>18</sup> Therefore hath  
he mercy on whom he will have mercy ...

EXOD. 34:19.

see

EXOD. 13:12.

EXOD. 34:33.

(115)

EXOD. 34:33.

: וַיִּתֵּן עַל פָּנָיו מַסּוּחַ ...

... he put a vail on his face.

... <sup>a</sup> ἐπέθηκεν ἐπὶ τὸ πρόσωπον  
αὐτοῦ κάλυμμα.

... he put a vail on his face.

2 COR. 3:13.<sup>b</sup> — καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον  
ἑαυτοῦ ...

— and not as Moses, *which* put a vail over his face ...

<sup>a</sup> ἐθήκεν.

<sup>b</sup> See the context, verses 13—18; particularly verse 18, which is printed in  
the next section.

EXOD. 40:34.<sup>a</sup>

(116)

EXOD. 40:34.<sup>a</sup>

: וְכָבוֹד יְהוָה מָלֵא אֶת הַמִּשְׁכָּן ...

... and the glory of the LORD  
filled the tabernacle.

... καὶ δόξης Κυρίου ἐπλήσθη ἡ  
σκηνή.

... and the tabernacle was filled  
with the glory of the Lord.

(1 KI. 8:11.)

(3 KI. 8:11.)

כִּי מָלֵא כְבוֹד יְהוָה אֶת בֵּית  
: יְהוָה

... for the glory of the LORD had  
filled the house of the LORD.

... ὅτι ἐπλήσε δόξα Κυρίου τὸν  
οἶκον.

... for the glory of the Lord filled  
the house.

- LUKE 2:9. ... καὶ δόξα Κυρίου περιέλαμψεν αὐτούς ...  
... and the glory of the Lord shone round about them ...
- 2 COR. 3:18. Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι ...  
But we all, with <sup>b</sup> open face beholding as in a glass the glory of the Lord ...

<sup>a</sup> The same words occur in verse 35: see also 2 Chron. 7:2, and many other passages.  
<sup>b</sup> Gr. *unveiled*. See the last preceding section.

LEV. 1:9.	see	GEN. 8:21.
LEV. 2:13.	(117) <sup>a</sup>	LEV. 2:13.
... וכל קרבן מנחתך במלח תמלח	Καὶ πᾶν δῶρον θυσίας ὑμῶν ἀλὶ ἀλισθήσεται ...	...
And every oblation of thy meat-offering shalt thou season with salt ...	And every gift of your sacrifice shall be salted with salt ...	
MARK 9:49, 50. <sup>50</sup> Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται. καλὸν τὸ ἄλας, κ.τ.λ.		
For every one shall be salted with fire, and every sacrifice shall be salted with salt. <sup>50</sup> <sup>c</sup> Salt is good, etc.		
COL. 4:6. Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἡρτυμένος ...		
Let your speech be always with grace, seasoned with salt ...		
<sup>a</sup> See also the remainder of the verse, and comp. Eze. 43:24. <sup>b</sup> Om. ἀλ. One MS. <sup>c</sup> Comp. Matt. 5:13. Luke 14:34.		

LEV. 4:31	see	GEN. 8:21.
LEV. 5:11	see	LEV. 12:6, 8.
LEV. 7:12.	(118)	LEV. 7:12 (or 2).
... על זבח התורה ...	... ἐπὶ τῆς θυσίας τῆς αἰνέσεως ...	...
... with the sacrifice of thanksgiving ...	... with the sacrifice of praise ...	
(2 CHRON. 29:31.)		(2 CHRON. 29:31.)
... והביאו זבחים ותורות לבית יהוה ...	... καὶ φέρετε θυσίας αἰνέσεως εἰς οἶκον Κυρίου ...	...
... and bring sacrifices and thank-offerings into the house of the LORD ...	... and carry sacrifices of praise into the house of the Lord ...	

(PSA. 50:14, 23.)

זבח<sup>23</sup> --- ... לאלהים תורה  
... תורה יכבדנני

Offer unto God thanksgiving ... ---  
<sup>23</sup> Whoso offereth praise glorifieth  
Me...

(PSA. 107:22.)

... ויזבחו זבחי תורה —

— and let them sacrifice the sa-  
crifices of thanksgiving...

(PSA. 116:17.)

לך אובח זבח תורה

I will offer to Thee the sacrifice  
of thanksgiving...

HEB. 13:15. Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ...  
By Him therefore let us offer the sacrifice of praise to God  
continually...

(PSA. 49:14, 23.)

Θύσον τῷ Θεῷ θυσίαν αἰνέσεως...  
--- <sup>23</sup> Θυσία αἰνέσεως δοξάσει με...

Sacrifice unto God the sacrifice of  
praise ... --- <sup>23</sup> The sacrifice of  
praise will glorify Me...

(PSA. 106:22.)

— καὶ θυσάτωσαν αὐτῷ θυσίαν  
αἰνέσεως...

— and let them sacrifice unto Him  
the sacrifice of praise...

(PSA. 115:17.)

Σοὶ θύσω θυσίαν αἰνέσεως...

I will sacrifice unto Thee the sa-  
crifice of praise...

LEV. 9:22.

(119)

LEV. 9:22.

וישא אהרן את ידו אל העם  
... ויברכם

And Aaron lifted up his hand to-  
ward the people, and blessed  
them...

LUKE 24:50.<sup>c</sup> ... καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.  
... and He lifted up His hands, and blessed them.

<sup>n</sup> ἐπάρας. One MS. <sup>b</sup> Om. Ἀαρὼν. One other MS. <sup>c</sup> Ad. αὐτοῦ. iv. and others.  
<sup>d</sup> Gr. *having lifted up* (or, *stretched out*) *his hands, etc.* <sup>e</sup> Comp. Mark 10:16, *τιθεὶς τὰς*  
*χεῖρας ἐπ' αὐτὰ, ἡδύλογει αὐτὰ* (*He*) *put His hands upon them, and blessed them.*

LEV. 10:2.

(120)<sup>a</sup>

LEV. 10:2.

ותצא אש מלפני יהוה ותאכל  
... אותם

And there went out fire from the  
LORD, and devoured them...

REV. 20:9. ... καὶ κατέβη πῦρ <sup>b</sup> ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν  
αὐτούς.

... and fire came down from God out of heaven, and devoured  
them.

<sup>a</sup> Comp. Num. 16:35, and the passages referred to in the Note. <sup>b</sup> G. and S. read, *ἐκ*  
*τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ*. Some MSS. omit, *ἀπὸ τοῦ Θεοῦ*. Compare Gen. 19:24, *supra*  
(*πῦρ παρὰ Κυρίου ἐξ οὐρανοῦ*), and 2 Ki. 1:12, *infra* (*πῦρ ἐκ τοῦ οὐρανοῦ*).

LEV. 11:44, 45.	( 121 )	LEV. 11:44, 45.
... והייתם קדשים כי קדוש אני ... ; והייתם קדשים כי קדוש אני ... <sup>45</sup>		... καὶ ἅγιοι ἔσεσθε, ὅτι ἅγιός εἰμι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν ... <sup>45</sup> ... καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιός εἰμι ἐγὼ Κύριος.
... and ye shall be holy; for I am holy ... <sup>45</sup> ... ye shall therefore be holy, for I am holy.		... and ye shall be holy, for I the Lord your God am holy... <sup>45</sup> ... and ye shall be holy, for I the Lord am holy.
(LEV. 19:2.)		(LEV. 19:2.)
... קדשים תהיו כי קדוש אני ; יהוה אלהיכם		... "Ἄγιοι ἔσεσθε, ὅτι ἅγιος ἐγὼ Κύριος ὁ Θεὸς ὑμῶν.
... Ye shall be holy; for I the LORD your God am holy.		... Ye shall be holy; for I the Lord your God am holy.
(LEV. 20:7, 26.)		(LEV. 20:7, 26.)
... והייתם קדשים כי אני יהוה אלהיכם: --- <sup>26</sup> והייתם לי קדשים כי קדוש אני יהוה		Καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιος ἐγὼ Κύριος ὁ Θεὸς ὑμῶν. --- <sup>26</sup> καὶ ἔσεσθέ μοι ἅγιοι, ὅτι ἐγὼ ἅγιός εἰμι Κύριος ὁ Θεὸς ὑμῶν...
... and be ye holy; for I am the LORD your God. --- <sup>26</sup> And ye shall be holy unto Me; for I the LORD am holy ...		And ye shall be holy, for I the Lord your God am holy. <sup>26</sup> And ye shall be holy unto Me; for I the Lord your God am holy ...
1 PET. 1:16. — διότι γέγραπται, Ἄγιοι <sup>a</sup> γένησθε, ὅτι ἐγὼ ἅγιός <sup>b</sup> εἰμι.		
— because it is written, Be ye holy; for I am holy.		
	<sup>a</sup> ἔσεσθε. <sup>b</sup> Om. εἰμι.	

LEV. 12:6, 8.	( 122 )	LEV. 12:6, 8.
ובמלאת ימי טהרה ... <sup>8</sup> ואם לא תמצא ידה די שם ולקחה שתי תרים או שני בני יונה ...		Καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ... --- <sup>8</sup> εἰὰν δὲ μὴ εὕρισκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμνόν, καὶ λήψεται δύο τρυγόνας ἢ δύο νόσσοις περιστε-ρῶν...
And when the days of her purifying are fulfilled ... --- <sup>8</sup> And if <sup>a</sup> she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons ...		And when the days of her purification shall have been fulfilled ... --- <sup>8</sup> And if her hand find not sufficient for a lamb, then shall she take two turtle-doves or two young pigeons ...
LUKE 2:22, 24. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ <sup>b</sup> αὐτῶν, κατὰ τὸν νόμον Μωσέως ... --- <sup>24</sup> — καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ		



εἰρημένον ἐν νόμῳ Κυρίου, <sup>c</sup> Ζεύγος τρυγόνων ἢ δύο <sup>d</sup> νεοσσὺς περιστερῶν.

And when the days of her purification according to the law of Moses were accomplished ... --- <sup>24</sup> — and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

<sup>a</sup> ¶ Heb. *her hand find not sufficiency of.* <sup>b</sup> αὐτοῦ. <sup>c</sup> Comp. the law of the trespass offering, Lev. 5:11, ζεύγος τρυγόνων ἢ δύο νεοσσὺς περιστερῶν. <sup>d</sup> νεοσσὺς.

LEV. 14:2.

(123) <sup>a</sup>

LEV. 14:2.

: והובא אל הכהן ...

... καὶ προσαχθήσεται πρὸς τὸν ἱερέα.

... he shall be brought unto the priest.

... he shall also be brought unto the priest.

||MATT. 8:4. ... σεαυτὸν δείξον τῷ ἱερεῖ, κ.τ.λ.  
... shew thyself to the priest, etc.

||MARK 1:44. ... σεαυτὸν δείξον τῷ ἱερεῖ, κ.τ.λ.  
... shew thyself to the priest, etc.

||LUKE 5:14. ... δείξον σεαυτὸν τῷ ἱερεῖ, κ.τ.λ.  
... shew thyself to the priest, etc.

LUKE 17:14. ... ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι ...  
... shew yourselves unto the priests ...

<sup>a</sup> The phrase used in the N. T. agrees with Lev. 13:49 (which, however, is not the place referred to); *It is a plague of leprosy, and shall be shewed unto the priest:* (והראה את הכהן... ... καὶ δείξει τῷ ἱερεῖ).



LEV. 16:4, 24.

(124) <sup>a</sup>

LEV. 16:4, 24.

--- ... ורחץ במים את בשרו ...  
... ורחץ במים את בשרו במים <sup>24</sup>

... καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ ... --- <sup>24</sup> καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι ...

... therefore shall he wash his flesh in water ... --- <sup>24</sup> And he shall wash his flesh with water ...

... and he shall wash all his body with water ... --- <sup>24</sup> And he shall wash his body with water ...

HEB. — καὶ λελουμένοι τὸ σῶμα ὕδατι <sup>b</sup> καθαρῷ ...

10:23 ... and (having) our bodies washed with <sup>b</sup> pure water.

<sup>a</sup> See also verse 26, etc. <sup>b</sup> Comp. Eze. 36:25, מים טהורים Then will I sprinkle clean water upon you. Καὶ ῥανῶ ἐφ' ὑμᾶς καθαρὸν ὕδωρ.

LEV. 16:18.

(125) <sup>a</sup>

LEV. 16:18.

... ולקח מדם הפר ומדם השעיר ...

... καὶ λήψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου, καὶ ἀπὸ τοῦ αἵματος τοῦ χιμάρου ...

... and (he) shall take of the blood of the bullock, and of the blood of the goat ...

... and he shall take of the blood of the calf, and of the blood of the goat ...

HEB. — οὐδὲ δι' αἵματος τράγων καὶ μόσχων ... <sup>13</sup> εἰ γὰρ τὸ αἷμα  
9:12, 13. ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ...

— neither by the blood of goats and calves ... <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer ...

HEB. Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

10:4. For it is not possible that the blood of bulls and of goats should take away sins.

<sup>a</sup> See Num. 19:9, infra.

LEV. 16:27.

(126)<sup>a</sup>

LEV. 16:27.

ואת פר החטאת ואת שעיר  
החטאת אשר הובא את דמם  
לכפר בקדש יוציא אל מחוץ  
למחנה ושרפו באש את ערתם  
: ואת בשרם ואת פרשם :

And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy place, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

Καὶ τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας, καὶ τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας, ὧν τὸ αἷμα εἰσηνέχθη ἐξιλάσασθαι ἐν τῷ ἁγίῳ, ἐξοίσουσιν αὐτὰ ἔξω τῆς παρεμβολῆς, καὶ κατακαύσουσιν αὐτὰ ἐν πυρὶ, καὶ τὰ δέρματα αὐτῶν καὶ τὰ κρέα αὐτῶν καὶ τὴν κόπρον αὐτῶν.

And the calf *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy place, they shall carry them forth out of the camp, and burn them with fire, and their skins, and their flesh, and their dung.

HEB. Ὡν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ  
13: τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμ-  
11 13. βολῆς. <sup>12</sup> διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε. <sup>13</sup> τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς ...

For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto Him without the camp ...

<sup>a</sup> Comp. Exod. 29:14. Lev. 4:12, 21. Num. 19:3 et seq.

LEV. 17:4

see

GEN. 8:21.

LEV. 18:5.

(127)

LEV. 18:5.

... אשר יעשה אתם האדם והי  
... בהם

... which if a man do, he shall live in them ...

... ἂ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς ...

... which <sup>a</sup>if a man do, he shall live in them ...

(NEH. 9:29.)

... אשר יעשה אדם וחיה בהם ...

... which if a man do, he shall live in them ...

(EZE. 20:11.<sup>b</sup>)... אשר יעשה אותם האדם וחי  
בהם :

... which if a man do, he shall even live in them.

LUKE 10:28. ... τοῦτο ποίει, καὶ ζήσῃ.  
... this do, and thou shalt live.ROM. 10:5. Μωσῆς γὰρ γράφει <sup>c</sup>τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι Ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.

For Moses describeth the righteousness which is of the law, that The man which doeth those things shall live by them.

GAL. 3:12. Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ <sup>d</sup>ἄνθρωπος ζήσεται ἐν αὐτοῖς.

And the law is not of faith; but, The man that doeth them shall live in them.

<sup>a</sup> Gr. a man having done them. <sup>b</sup> See also verses 13 and 21 (ὁ ποιήσει, κ.τ.λ.). <sup>c</sup> ὅτι τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὁ ποιήσας ἄνθρωπος, ζήσεται ἐν αὐτῇ. <sup>d</sup> Om. ἄνθρωπος. G. and S.

LEV. 19:2

see

LEV. 11:44, 45.

LEV. 19:15.

(128)<sup>a</sup>

LEV. 19:15.

... לא תשא פני דל ולא תהדר  
פני גדול ...

... thou shalt not respect the person of the poor, nor honour the person of the mighty ...

... οὐ λήψῃ πρόσωπον πτωχοῦ, οὐδὲ μὴ θαυμάσης πρόσωπον δυνάστου ...

... thou shalt not accept the <sup>c</sup>person of the poor, nor <sup>d</sup>respect the person of the mighty ...

(PSA. 82:2.)

עד מתי תשפטו עול ופני רשעים  
תשא ...

How long will ye judge unjustly, and accept the persons of the wicked? ...

(PSA. 81:2.)

Ἔως πότε κρίνετε ἀδικίαν, καὶ πρόσωπα ἀμαρτωλῶν λαμβάνετε; ...

How long will ye judge <sup>e</sup>unjustly, and accept the persons of sinners? ...||MATTH. 22:16. ... οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.  
... for Thou regardest not the person of men.||MARK 12:14. ... οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων ...  
... for Thou regardest not the person of men ...

- ||LUKE 20:21. ... καὶ οὐ λαμβάνεις πρόσωπον ...  
... neither acceptest Thou the person of *any* ...
- JAMES 2:1.<sup>f</sup> ... μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν, κ.τ.λ.  
... have not the faith ... with respect of persons.
- JUDE 16. ... θαυμάζοντες πρόσωπα ὠφελείας χάριν.  
... having men's persons in admiration because of advantage.

<sup>a</sup> Compare Deut. 1:17. 16:19. Job 34:19 (where the LXX. greatly differs from the Hebrew). Prov. 18:5. 24:23. 28:21. Mal. 2:9. Also Deut. 10:17, *infra*. <sup>b</sup> Sam. πνευγ, and so the Vulg. <sup>c</sup> Gr. *face*, or *countenance*. <sup>d</sup> Gr. *admire*, or *wonder at*. <sup>e</sup> Gr. *injustice*.  
<sup>f</sup> See also verse 9.

- |   |       |  |
|---|-------|--|
| LEV. 19:18.   | (129) | LEV. 19:18.  |
| ... ואהבת לרעך כמוך ...   |       | ... καὶ ἀγαπήσεις τὸν πλησίον σου ὡς <sup>a</sup> σεαυτόν... |
| ... but thou shalt love thy neighbour as thyself...   |       | ... and thou shalt love thy neighbour as thyself...          |
| MATT. 5:43. Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.<br>Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.  |       |  |
| MATT. 19:19. ... καὶ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.<br>... and, Thou shalt love thy neighbour as thyself.   |       |  |
| MATT. 22:39. — δευτέρα δὲ ὁμοία <sup>b</sup> αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς <sup>c</sup> σεαυτόν.<br>— and the second is like unto it, Thou shalt love thy neighbour as thyself.  |       |  |
| MARK 12:31. — καὶ δευτέρα <sup>d</sup> ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν ...<br>— and the second is like, <i>namely</i> this, Thou shalt love thy neighbour as thyself ...   |       |  |
| LUKE 10:27. ... Ἀγαπήσεις <sup>e</sup> Κύριον τὸν Θεόν σου ... καὶ τὸν πλησίον σου ὡς σεαυτόν.<br>... Thou shalt love <sup>e</sup> the Lord thy God ... and thy neighbour as thyself.   |       |  |
| ROM. 13:9. <sup>f</sup> ... καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς <sup>g</sup> ἑαυτόν.<br>... and if <i>there be</i> any other commandment, it is briefly comprehended in this saying, <i>namely</i> , Thou shalt love thy neighbour as thyself. |       |  |
| GAL. 5:14. Ὁ γὰρ πᾶς νόμος <sup>h</sup> ἐν ἐνὶ λόγῳ πληροῦται, <sup>i</sup> ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς <sup>k</sup> ἑαυτόν.<br>For all the law is fulfilled in one word, <i>even</i> in this; Thou shalt love thy neighbour as thyself.  |       |  |



JAMES 2:8. *Εἰ μέντοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, <sup>1</sup>καλῶς ποιεῖτε.*

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

<sup>a</sup> *ἐαυτόν*. Many MSS. and the Ald. and Compl. editions. <sup>b</sup> *αὐτῇ*. <sup>c</sup> *ἐαυτόν*. <sup>d</sup> *ὁμοίᾳ αὐτῇ*. <sup>e</sup> From Deut. 6:5. <sup>f</sup> See also ver. 10. <sup>g</sup> *σεαυτόν*. <sup>h</sup> *Δδ. ἐν ὑμῖν*. <sup>i</sup> *Ομ. ἐν τῷ*. <sup>k</sup> *σεαυτόν*. G. and S. <sup>1</sup> *καλῶς ποιεῖτε* comp. Matt. 5:44.

LEV. 20:7, 26.

see

LEV. 11:44, 45.

LEV. 20:9.<sup>a</sup>

(130)

LEV. 20:9.<sup>a</sup>

: דמיו בו ...

... ἐνοχος ἔσται.

... his <sup>b</sup> blood shall be upon him.

... he shall be <sup>c</sup> guilty.

(2 SAM. 1:16.)

(2 KI. 1:16.)

... דמיך על ראשך ...

... Τὸ αἷμά σου ἐπὶ τὴν κεφαλὴν σου ...

... Thy blood be upon thy head ...

... Thy blood be upon thy head ...

(1 KI. 2:37.)<sup>d</sup>

(3 KI. 2 [3]:37.)<sup>d</sup>

: דמיך יהיה בראשך ...

... τὸ αἷμά σου ἔσται ἐπὶ τὴν κεφαλὴν σου ...

... thy blood shall be upon thine own head.

... thy blood shall be upon thine own head ...

(EZE. 18:13.)

(IEZE. 18:13.)

: דמיו בו יהיה ...

... τὸ αἷμα αὐτοῦ ἐπ' αὐτὸν ἔσται.

... his <sup>e</sup> blood shall be upon him.

... his blood shall be upon him.

(EZE. 33:4.)

(IEZE. 33:4.)

: דמו בראשו יהיה ...

... τὸ αἷμα αὐτοῦ ἐπὶ τῆς κεφαλῆς αὐτοῦ ἔσται.

... his blood shall be upon his own head.

... his blood shall be upon his own head.

MATT. 23:35. — ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ...

— that upon you may come all the righteous blood ...

MATT. 27:25. ... Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

... His blood be on us, and on our children.

ACTS 5:28. ... καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

... and (ye) intend to bring this man's blood upon us.

ACTS 18:6. ... Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγὼ ...

... Your blood be upon your own heads; <sup>f</sup> I am clean ...

<sup>a</sup> See also verses 11, 12, 13, 16, 27; and comp. Josh. 2:19, where the phrase דמי בראשו is rendered by the LXX. ἐνοχος ἑαυτῷ ἔσται, and by our English translators, *his blood shall be upon his head*. See likewise Judges 9:24. <sup>b</sup> Heb. *bloods*. <sup>c</sup> Or, *bound*. <sup>d</sup> See also verses 32, 33. <sup>e</sup> Heb. *bloods*. <sup>f</sup> Comp. Acts 20:26, *I am pure from the blood of all men*.

LEV. 24:20.	see	EXOD. 21:24.
LEV. 26:11, 12.	(131) <sup>a</sup>	LEV. 26:11, 12.
ונתתי משכני בתוכם ולא תנעל נפשי אתכם : <sup>12</sup> והתהלכתי בתוכם והייתי לכם לאלהים ואתם תהיו לי לעם :		Καὶ θήσω τὴν σκηνὴν μου ἐν ὑμῖν, καὶ οὐ βδελύξεται ἡ ψυχὴ μου ὑμᾶς, <sup>12</sup> καὶ ἐμπεριπατήσω <sup>b</sup> ἐν ὑμῖν· καὶ ἔσομαι ὑμῶν Θεός, καὶ ὑμεῖς ἔσεσθέ μοι λαός.
And I will set My tabernacle among you: and My soul shall not abhor you. <sup>12</sup> And I will walk among you, and will be your God, and ye shall be My people.		And I will set My tabernacle among you, and My soul shall not abhor you, <sup>12</sup> and I will walk <sup>c</sup> among you; and I will be your God, and ye shall be unto Me a people.
(EZE. 37:27.)		(IEZE. 37:27.)
והיה משכני עליהם והייתי להם לאלהים והמה יהיו לי לעם :		Καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς Θεός, καὶ αὐτοὶ μου ἔσονται λαός.
My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.		And My tabernacle shall be <sup>c</sup> a- mong them; and I will be to them a God, and they shall be My people.
JOHN 1:14.	Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν ...	And the Word was made flesh, and dwelt among us ...
2 COR. 6:16.	... <sup>d</sup> ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, <sup>e</sup> καθὼς εἶπεν ὁ Θεός, "Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός.	... for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.
REV. 7:15.	... καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.	... and He that sitteth on the throne shall dwell among them.
REV. 21:3. <sup>f</sup>	... Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ <sup>g</sup> λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεός ἔσται μετ' αὐτῶν, <sup>h</sup> Θεός αὐτῶν.	... Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

<sup>a</sup> Comp. Exod. 25:8. 29:45. Jer. 31:33. 32:38. Eze. 11:20. 36:28. Zech. 8:8. <sup>b</sup> μεθ' ὑμῶν. One MS. <sup>c</sup> Or, in. <sup>d</sup> ἡμεῖς γ. ν. Θ. ἔσμεν. <sup>e</sup> λέγει γὰρ ὁ Θεός. <sup>f</sup> See also verse 7, καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι υἱός (ὁ υἱός. G. and S.)· and I will be his God, and he shall be My son: apparently referring to 2 Sam. 7:14. <sup>g</sup> λαός. G. and S. <sup>h</sup> Om. Θεός αὐτῶν.

LEV. 26:21.

( 132 )

LEV. 26:21.

... ויספתי עליכם מכה שבע ...

... I will bring seven times more  
plagues upon you ...

... προσθήσω ὑμῖν πληγὰς ἑπτὰ ...

... I will further bring upon you  
seven plagues ...

REV. 15:1. Καὶ εἶδον... ἄγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας...  
And I saw ... seven angels having the seven last plagues ...

NUM. 5:22.

( 133 )<sup>a</sup>

NUM. 5:22.

: ואמרה האשה אמן אמן ...

... And the woman shall say,  
Amen, amen.

... καὶ ἐρεῖ ἡ γυνή, Γένοιτο, γένοιτο.

... And the woman shall say, *So*  
let it be, *so* let it be.

(1 CHRON. 16:36.)

(1 CHRON. 16:36.)

... ויאמרו כל העם אמן ...

... And all the people said, Amen ...

... Καὶ ἐρεῖ πᾶς ὁ λαὸς, Ἀμήν...

... And all the people shall say,  
Amen ...(PSA. 41:13.)<sup>b</sup>(PSA. 40:13.)<sup>b</sup>

: אמן ואמן ...

... Amen, and Amen.

... Γένοιτο, γένοιτο.

... *So* let it be, *so* let it be.

MATT. 5:18. Ἀμὴν γὰρ λέγω ὑμῖν ...  
For verily I say unto you ...

MATT. 6:13.<sup>c</sup> ... εἰς τοὺς αἰῶνας. ἀμήν.  
... for ever. Amen.

JOHN 1:51. ... Ἀμὴν ἀμὴν λέγω ὑμῖν ...  
... Verily, verily, I say unto you ...

1 COR. 14:16. ... πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ ... ;  
... how shall he ... say Amen at thy giving of thanks ... ?

2 COR. 1:20. — (ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ  
ἀμήν) ...

For all the promises of God in Him *are* yea, and in Him amen ...

<sup>a</sup> See also Isa. 65:16, *infra*. The passages above cited, both of the Old Testament and the New, are merely intended as specimens of the use of the word. <sup>b</sup> See also Psal. 72:19, etc. The Vulg. in the Psalter (which is more ancient than the time of Jerome), reads *Fiat*; but elsewhere, *Amen*. <sup>c</sup> Griesbach and Scholz omit the doxology and the ἀμήν.

NUM. 6:3.

( 134 )<sup>a</sup>

NUM. 6:3.

... מִיַּין וּשְׁכַר יִיזֵר ...

He shall separate *himself* from  
wine and strong drink ...Ἀπὸ οἴνου καὶ σίκερα ἀγνισθή-  
σεται ...He shall purely abstain from wine  
and strong drink ...

(1 SAM. 1:11.)

Not in the Hebrew.

(1 KI. 1:11.)

... καὶ οἶνον καὶ μέθυσμα οὐ πίεται ...

... and he shall drink neither wine nor strong drink ...

LUKE  
1:15.

... καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ ...

... and (he) shall drink neither wine nor strong drink ...

<sup>a</sup> Comp. Jud. 13:4, 7, 14. also Matt. 11:18, and Luke 7:33.

NUM. 6:5.

( 135 )

NUM. 6:5.

... כל ימי נדר נזרו ...

— πάσας τὰς ἡμέρας τοῦ ἀγνισμού ...

All the days of the vow of his separation ...

— all the days of purification ...

ACTS  
21:26.

... διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμού ...

... to signify the accomplishment of the days of purification ...

NUM. 6:14.

( 136 )

NUM. 6:14.

... כבש בן שנתי תמים ...

... ἀμνὸν ἐνιαύσιον ἄμωμον ἔνα ...

... one he-lamb of the first year without blemish ...

... one he-lamb of a year old without spot ...

1 PET.  
1:19.

— ἀλλὰ τιμὴν αἵματι ὡς ἀμνοῦ ἄμωμου καὶ ἀσπίλου Χριστοῦ.

— but with the precious blood of Christ, as of a lamb without blemish and without spot.

NUM. 9:12

see

EXOD. 12:46.

NUM. 12:7.

( 137 )

NUM. 12:7.

לא כן עבדי משה בכל ביתי  
נאמן הוא :Οὐχ οὕτως<sup>a</sup> ὁ θεράπων μου Μωσῆς,  
ἐν ὅλῳ τῷ οἴκῳ<sup>b</sup> μου πιστός ἐστι.

My servant Moses is not so, who is faithful in all Mine house.

My servant Moses is not so, he is faithful in all Mine house.

HEB.  
3:1, 2,  
5, 6.... κατανοήσατε ...<sup>c</sup> Χριστὸν Ἰησοῦν<sup>e</sup> πιστὸν ὄντα τῷ ποιῶσαντι αὐτόν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. ---<sup>5</sup> καὶ Μωσῆς μὲν πιστός ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων ...<sup>6</sup> Χριστὸς δέ, ὡς υἱὸς ἐπὶ τὸν οἶκόν αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς ...... consider ... Christ Jesus, <sup>e</sup> who was faithful to Him that <sup>d</sup> appointed Him, as also Moses was faithful in all His house. ---<sup>5</sup> And Moses verily was faithful in all His house, as a servant ...<sup>6</sup> but Christ as a son over His own house; whose house are we ...<sup>a</sup> Many MSS. add ὡς. <sup>b</sup> αὐτοῦ. One MS. <sup>c</sup> Om. Χριστὸν. G. and S. <sup>d</sup> ἦ Gr. made [i.e. made Him ruler].



NUM. 14:3, 4.

(138)<sup>a</sup>

NUM. 14:3, 4.

: הלוא טוב לנו שוב מצרימה :  
: ונשובה מצרימה :

... were it not better for us to re-  
turn into Egypt? \* ... and let us  
return into Egypt.

ACTS 7:39. ... καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον.

... and in their hearts (they) turned back again into Egypt.

<sup>a</sup> Comp. Deut 17:16.

NUM. 14:16.

(139)<sup>a</sup>

NUM. 14:16.

: וישחטם במדבר :

... therefore He hath slain them  
in the wilderness.

1 Cor. 10:5. ... κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

... for they were overthrown in the wilderness.

<sup>a</sup> Comp. Psal. 106:26.

NUM. 14:21.

(140)

NUM. 14:21.

: ואולם חי אני :

But as truly as I live ...

Ἀλλὰ ζῶ ἐγὼ καὶ ζῶν τὸ ὄνομά  
μου ...

But I live, and LIVING is My  
name ...

REV. 1:18. — καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς  
αἰῶνας τῶν αἰώνων ...

*I am* <sup>a</sup> He that liveth, and was dead; and, behold, I am <sup>b</sup> alive  
for evermore ...

<sup>a</sup> Or, *the living One*. Compare Jo. 1:4. 11:25. 14:6. Col. 3:4. 1 Jo. 1:1, 2; also the  
next section. <sup>b</sup> Gr. *Living*, or *the living One*. Comp. Deut. 32:40.

NUM. 14:28.<sup>a</sup>

(141)

NUM. 14:28.<sup>a</sup>

: חי אני נאם יהוה :

... As truly as I live, saith the  
LORD ...

... Ζῶ ἐγὼ, λέγει Κύριος ...

... As I live, saith the Lord ...

(ISA. 49:18.)

(ESA. 49:18.)

: חי אני נאם יהוה :

... As I live, saith the LORD ...

... Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ...

... As I live, saith the Lord ...

ROM. 14:11.<sup>b</sup> Γέγραπται γὰρ, Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ...

For it is written, As I live, saith the Lord ...

<sup>a</sup> See also verse 21 (No. 140, supra); likewise Jer. 22:24. Eze. 5:11, etc.; and Zeph. 2:9.  
<sup>b</sup> With the exception of this preface, the quotation is from Isa. 45:23.

NUM. 14:29, 32.	( 142 )	NUM. 14:29, 32.
--- ... במדבר הזה יפלו פגריכם ופגריכם אתם יפלו במדבר הזה <sup>32</sup>		Ἐν τῇ ἐρήμῳ ταύτῃ <sup>a</sup> πεσείται τὰ κῶλα ὑμῶν ... --- <sup>32</sup> καὶ τὰ κῶλα ὑμῶν <sup>a</sup> πεσείται ἐν τῇ ἐρήμῳ ταύτῃ.
Your carcases shall fall in this wilderness ... --- <sup>32</sup> But <i>as for</i> you, your carcases they shall fall in this wilderness.		Your carcases shall fall in this wilderness ... --- <sup>32</sup> And your carcases shall fall in this wilderness.

HEB. ... ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;  
3:17. ... whose carcases fell in the wilderness?

<sup>a</sup> ἔπεσον (bis.). One MS.

NUM. 14:33. <sup>a</sup>	( 143 )	NUM. 14:33. <sup>a</sup>
ובניכם יהיו רעים במדבר ארבעים שנה ...		Οἱ δὲ υἱοὶ ὑμῶν ἔσονται νεμόμενοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη...
And your children shall <sup>b</sup> wander in the wilderness forty years ...		But your children shall be fed in the wilderness forty years...
ACTS ... καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. 7:36. ... and in the wilderness forty years.		

<sup>a</sup> See also 32:13. Amos 2:10. 5:25 (the last quoted in Acts 7:42). <sup>b</sup> ¶ Or, *feed*.

NUM. 15:3, etc.	see	GEN. 8:21.
NUM. 16:5.	( 144 )	NUM. 16:5.
... לאמר בקר וידע יהוה את אשר לו ואת הקדוש ...		... λέγων, Ἐπέσκεπται καὶ ἔγνω <sup>a</sup> ὁ Θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους ...
... saying, Even to-morrow the LORD will shew who <i>are</i> His, and <i>who is</i> holy ...		... saying, God hath visited and known them that <i>are</i> His, and who <i>are</i> holy ...
2 TIM. ... ἔχων τὴν σφραγίδα ταύτην, Ἐγὼ Κύριος τοὺς ὄντας αὐτοῦ ... 2:19. ... having this seal, The Lord <sup>b</sup> knoweth them that <i>are</i> His ...		
<sup>a</sup> Κύριος. One MS.		<sup>b</sup> Rather, <i>hath known</i> .

NUM. 17:8 (23).	( 145 )	NUM. 17:8.
... והנה פרח מטה אהרן ... <sup>23</sup>		... καὶ ἰδοὺ ἐβλάστησεν ἡ ῥάβδος Ἀαρὼν, κ.τ.λ.
<sup>23</sup> ... and, behold, the rod of Aaron ... was budded, etc.		... and, behold, the rod of Aaron budded, etc.
HEB. ... καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα ... 9:4. ... and Aaron's rod that budded ...		

NUM. 19:9.

( 146 )

NUM. 19:9.

... ואסף איש טהור את אפר הפרה

Καὶ συνάξει ἄνθρωπος καθαρὸς  
τὴν σποδὸν τῆς δαμάλεως, κ.τ.λ.And a man *that* is clean shall gather up the ashes of the heifer, etc.And a man *that* is clean shall gather up the ashes of the heifer, etc.

HEB. 9:13. Εἰ γὰρ <sup>a</sup> τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως  
ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς  
καθαρότητα,—

For if <sup>a</sup> the blood of bulls and of goats, and the ashes of an  
heifer sprinkling the unclean, sanctifieth to the purifying of  
the flesh;—

<sup>a</sup> See No. 125, *supra*.

NUM. 24:3.

( 147 )<sup>a</sup>

NUM. 24:3.

... בלעם בנו בער ...

... Βαλαὰμ υἱὸς <sup>b</sup> Βεὼρ ...

... Balaam the son of Beor ...

... Balaam the son of Beor ...

2 PET. ... τοῦ Βαλαὰμ τοῦ Βοσόρ ...

2:15.<sup>c</sup> ... of Balaam *the son* of Bosor ...

<sup>a</sup> First mentioned in 22:5. <sup>b</sup> Βαιωρ, Φαιωρ, Σεβεωρ, Σεπφωρ (i.e. *Zippor*; a mistake).  
Various Greek MSS. Βοῶρ. Slav. Ostrog. *Phagur*. Arab. <sup>c</sup> See also Jude 11, and  
Rev. 2:14.

NUM. 24:6.

( 148 )

NUM. 24:6.

... כאהלים נטע יהוה ...

... καὶ ὥσει σκηναὶ ὡς ἔπηξε Κύ-  
ριος ...... as the trees of lign aloes which  
the LORD hath planted ...... and as tabernacles which the  
Lord pitched ...

HEB. 8:2. ... καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος ...

... and of the true tabernacle, which the Lord pitched ...

NUM. 24:17.

( 149 )

NUM. 24:17.

... דרך כוכב מיעקב ...

... ἀνατελεῖ ἄστρον ἐξ Ἰακώβ ...

... there shall come a star out of  
Jacob ...

... a star shall arise out of Jacob ...

MATT. 2:2.<sup>a</sup> ... εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ ...

... for we have seen His star in the east ...

<sup>a</sup> See also ver. 9.

NUM. 27:17.

( 150 )

NUM. 27:17.

... ולא תהיה עדת יהודה כצאן  
אשר אין להם רעה :

... καὶ οὐκ ἔσται ἡ συναγωγὴ Κυ-  
ρίου, <sup>a</sup> ὥσει πρόβατα οἷς οὐκ ἔστι  
ποιμήν.

... that the congregation of the  
LORD be not as sheep which have  
no shepherd.

... and the congregation of the  
Lord shall not be as sheep which  
have no shepherd.

(1 [or 3] KI. 22:17.)

כל ראייתי את כל  
 ישראל נפוצים אל  
 ההרים כצאן אשר  
 אין להם רעה ...  
 ... I saw all Israel  
 scattered upon the  
 hills, as sheep that  
 have not a shep-  
 herd ...

(2 CHR. 18:16.)

כל ראייתי את כל  
 ישראל נפוצים על  
 ההרים כצאן אשר  
 אין להם רעה ...  
 ... I did see all Is-  
 rael scattered up-  
 on the mountains,  
 as sheep that have  
 no shepherd ...

(EZE. 34:5.)

ותפוצינה מבלי רעה ...

And they were scattered,<sup>b</sup> because  
 there is no shepherd ...

(IEZE. 34:5.)

Καὶ διεσπάρη τὰ πρόβατά μου,  
 διὰ τὸ μὴ εἶναι ποιμένας ...

And My sheep were scattered, be-  
 cause there were no shepherds ...

ΜΑΤΤ. 9:36. ... ὅτι ἦσαν <sup>c</sup> ἐκκελυμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ  
 ἔχοντα ποιμένα.

... because they <sup>d</sup> fainted, and were scattered abroad, as sheep  
 having no shepherd.

MARK 6:34. ... ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα ...

... because they were as sheep not having a shepherd ...

<sup>a</sup> ὡς. X., etc.<sup>c</sup> ἐσκυλμένοι. G. and S.<sup>b</sup> ¶ Or, without a shepherd, and so verse 8. [Compare Zech. 10:2.]<sup>d</sup> ¶ Or, were tired and lay down.

DEUT. 1:31.

(151)

DEUT. 1:31.

ובמדבר אשר ראית אשר נשאך  
 יהוה אלהיך כאשר ישא איש  
 את בנו ...

— and in the wilderness, where  
 thou hast seen how that the LORD  
 thy God bare thee, as a man doth  
 bear his son ...

— καὶ ἐν τῇ ἐρήμῳ ταύτῃ ἣν εἶδετε,  
<sup>a</sup> ὁδὸν ὄρους τοῦ Ἀμορραίου· ὡς  
<sup>b</sup> τροφοφορήσει σε Κύριος ὁ Θεός  
 σου, ὡς εἴ τις τροφοφορήσαι ἄνθρω-  
 πος τὸν υἱὸν αὐτοῦ ...

— and in this wilderness which  
 ye saw, the way of the mountain  
 of the Amorite; how the Lord thy  
 God will bear thee, as if <sup>c</sup> a man  
 should bear his son ...

ACTS 13:18. Καὶ ὡς τεσσαρακονταετῇ χρόνον <sup>d</sup> ἐτροποφόρησεν αὐτοὺς ἐν τῇ  
 ἐρήμῳ.

And about the space of forty years <sup>e</sup> suffered He their manners  
 in the wilderness.

<sup>a</sup> VII. X. and many other MSS. omit ὁδ. ὅρ. τοῦ Ἀμ. <sup>b</sup> ἐτροφοφόρησε. II. VII. XI. and  
 many other MSS. and editions. ἐτροποφόρησε. Several other MSS. and Compl. <sup>c</sup> Gr.  
 some-one. <sup>d</sup> ἐτροποφόρησεν. G. and S. <sup>e</sup> ¶ Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν,  
 bore, or fed them, as a nurse beareth or feedeth her child. Deut. 1:31. 2 Macc. 7:27.  
 according to the LXX., and so Chrysostom. (Marg. E.V.)



DEUT. 2:5.

(152)

DEUT. 2:5.

כי לא אתן לכם מארצם עד  
מדרך כף רגל ...

... for I will not give you of their land, <sup>a</sup>no, not so much as a foot-breadth ...

... οὐ γὰρ δώ ὑμῖν ἀπὸ τῆς γῆς  
αὐτῶν οὐδὲ βῆμα ποδὸς ...

... for I will not give you of their land, <sup>b</sup>no, not so much as a foot-breadth ...

ACTS  
7:5.

Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός ...

And He gave him none inheritance in it, no, <sup>b</sup>not so much as to set his foot on ...

<sup>a</sup> ἧ Heb. even to the treading of the sole of the foot.

<sup>b</sup> Or, not even a footstep.

DEUT. 4:11, 12.

(153)<sup>a</sup>

DEUT. 4:11, 12.

וההר בער באש עד לב השמים  
השך ענן וערפל: <sup>12</sup> וידבר יהוה  
אליכם מתוך האש קול דברים ...

... and the mountain burned with fire unto the <sup>b</sup>midst of heaven, with darkness, clouds, and thick darkness. <sup>12</sup> And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words ...

... καὶ τὸ ὄρος ἐκαίετο πυρὶ ἕως τοῦ  
οὐρανοῦ· σκότος, <sup>c</sup>γνόφος, θύελλα.  
<sup>12</sup> καὶ ἐλάλησε Κύριος πρὸς ὑμᾶς  
ἐκ μέσου τοῦ πυρὸς φωνὴν ῥημάτων,  
ἣν ὑμεῖς ἠκούσατε ...

... and the mountain burned with fire unto heaven; there was darkness, blackness, and tempest. <sup>12</sup> And the Lord spake unto you out of the midst of the fire a voice of words, which ye heard ...

HEB.  
12:18,  
19.

Οὐ γὰρ προσεληλύθατε <sup>d</sup>ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ,  
καὶ γνόφῳ, καὶ <sup>e</sup>σκότῳ, καὶ θύελλῃ, <sup>19</sup>καὶ <sup>f</sup>σάλπιγγος ἤχῳ, καὶ  
φωνῇ ῥημάτων ...

For ye are not come unto the mount <sup>d</sup>that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, <sup>19</sup>and the <sup>f</sup>sound of a trumpet, and the voice of words ...

<sup>a</sup> See also Deut. 5:22, 23.

<sup>b</sup> ἧ Heb. heart.

<sup>c</sup> καὶ γν. Compl. etc. θυ. γν. iv.

<sup>d</sup> See No. 90, supra.

<sup>e</sup> ζόφω.

<sup>f</sup> See No. 91, supra.

DEUT. 4:24.

(154)<sup>a</sup>

DEUT. 4:24.

כי יהוה אלהיך אש אכלה הוא  
אל קנא:

For the Lord thy God is a consuming fire, even a jealous God.

Ὅτι Κύριος ὁ Θεός σου πῦρ καταναλίσκων ἐστὶ, Θεὸς ζηλωτής.

For the Lord thy God is a consuming fire, a jealous God.

HEB.  
12:29.

Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκων.

For our God is a consuming fire.

<sup>a</sup> See also Deut. 9:3.

DEUT. 4:35. <sup>a</sup>	( 155 )	DEUT. 4:35. <sup>a</sup>
אתה הראת לדעת כי יהוה הוא האלהים אין עוד מלבדו :		— ὥστε εἰδῆσαι σε ὅτι Κύριος ὁ Θεός σου οὗτος Θεός ἐστι, καὶ οὐκ ἔστιν <sup>b</sup> ἔτι πλὴν αὐτοῦ.
...that thou mightest know that the LORD He is God; there is none else beside Him.		— so that thou mightest know that the Lord thy God He is God, and there is none else beside Him.
(ISA. 45:21.)		(ISA. 45:21.)
... הלוא אני יהוה ואין עוד ...		... Ἐγὼ ὁ Θεός, καὶ οὐκ ἔστιν ἄλ- λος πλὴν ἐμοῦ...
... Have not I the LORD? and there is no God else beside Me ...		... I am God, and there is not another beside Me ...
MARK 12:32. ... ὅτι εἷς ἐστι <sup>c</sup> Θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.		... for there is one God, and there is none other but He.

<sup>a</sup> See also verse 39, chap. 32:39, many verses in Isa. 45, and Isa. 46:9.

<sup>b</sup> ἄλλος.

<sup>c</sup> Om. Θεός. G. and S.

DEUT. 5:8, etc.	see	EXOD. 20:4, etc.
DEUT. 6:4, 5.	( 156 )	DEUT. 6:4, 5.
שמע ישראל יהוה אלהינו יהוה אחד : ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך :		Ἴκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι. <sup>5</sup> καὶ ἀγα- πήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς <sup>a</sup> διανοίας σου, καὶ ἐξ ὅλης τῆς <sup>b</sup> ψυχῆς σου, <sup>c</sup> καὶ ἐξ ὅλης τῆς <sup>d</sup> δυνάμεώς σου. <sup>e</sup>
Hear, O Israel; the LORD our God is one LORD : <sup>5</sup> and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.		Hear, O Israel; the Lord our God is one Lord : <sup>5</sup> and thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength.
MATT. 22:37, 38. Ὁ δὲ Ἰησοῦς <sup>i</sup> εἶπεν αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ <sup>ii</sup> τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. <sup>38</sup> αὕτη ἐστὶ <sup>b</sup> πρώτη καὶ μεγάλη ἐντολή.		Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
		<sup>38</sup> This is the first and great commandment.
MARK 12:29, 30, 32, 33. Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, ὅτι <sup>i</sup> Πρώτη πασῶν τῶν ἐντολῶν, Ἴκουε, Ἰσραὴλ· Κύριος ὁ Θεός ἡμῶν Κύριος εἷς ἐστι. <sup>30</sup> καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολή. --- <sup>32</sup> Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεός <sup>k</sup> ... <sup>33</sup> καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης		

τῆς συνέσεως, <sup>1</sup> καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος ... πλεῖόν ἐστι πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.

And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: <sup>30</sup> and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. --- <sup>32</sup> And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God <sup>33</sup> ... <sup>33</sup> and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength <sup>m</sup> ... is more than all whole burnt offerings and sacrifices.

LUKE  
10:27.

Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου ...

And He answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind <sup>m</sup>...

<sup>a</sup> καρδίας. vii, xi, and many other MSS.; also Ald. Compl. (Compare chap. 11:13.)  
<sup>b</sup> Some MSS. read ἰσχύος. <sup>c</sup> Two MSS. add here, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Another adds, καὶ ἐξ ὅλης τῆς καρδίας σου. <sup>d</sup> Some MSS. have here διανοίας. <sup>e</sup> Two MSS. add the clause, καὶ ἐξ ὅλης τῆς ἰσχύος, at the end of the verse. <sup>f</sup> ἔφη. G. and S. <sup>g</sup> Om. τῆ. <sup>h</sup> ἡ μεγάλη καὶ πρώτη. <sup>i</sup> Πρώτη πάντων ἐντολῇ. G. and S. <sup>k</sup> See No. 155, supra. <sup>l</sup> Some MSS. om. κ. ἐξ. ὅ. τ. ψ. <sup>m</sup> See No. 129, supra.

DEUT. 6:13.

(157)<sup>a</sup>

DEUT. 6:13.

את יהוה אלהיך תירא ואתו  
תעבד ...

Thou shalt fear the Lord thy God,  
and serve Him ...

Κύριον τὸν Θεόν σου <sup>b</sup> φοβηθήσῃ,  
καὶ αὐτῷ <sup>c</sup> μόνῳ λατρεύσεις ...

Thou shalt fear the Lord thy God,  
and Him only shalt thou serve ...

||MAT.  
4:10.

... γέγραπται γὰρ, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

... for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

||LUKE  
4:8.

... <sup>d</sup> γέγραπται γὰρ, <sup>e</sup> Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

... for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

<sup>a</sup> Comp. ch. 10:20 (exactly the same, except Heb. ואו, and Gr. om. μόνῳ). <sup>b</sup> προσκυνήσεις. One MS. and several Fathers. <sup>c</sup> Om. μόνῳ. II. x. and others. <sup>d</sup> Γέγραπται, Προσκ. κ.τ.λ. G. and S. <sup>e</sup> Κύριον τ. Θ. σ. προσκ.

DEUT. 6:16.

(158)

DEUT. 6:16.

לא תנסו את יהוה אלהיכם כאשר  
נסיתם במסה :

Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου, ὃν τρόπον ἐξεπειράσατε ἐν τῷ πειρασμῷ.

Ye shall not tempt the LORD your God, as ye tempted *Him* in Massah.      Thou shalt not tempt the Lord thy God, as ye tempted *Him* in the temptation.

|| MATT. 4:7. Ἐφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

|| LUKE 4:12. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι Εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

<sup>a</sup> Or, ὁ Ἰησοῦς πάλιν, Γέγραπται, κ.τ.λ.

DEUT. 7:6.      see      EXOD. 19:5, 6.

DEUT. 7:9.      see      EXOD. 20:6.

DEUT. 8:3.      ( 159 )      DEUT. 8:3.

... למען חוריעך כי לא על הלחם  
לברו יהיה האדם כי על כל מוצא  
פי יהוה יהיה האדם :

... ἵνα ἀναγγείλῃ σοι, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται <sup>a</sup> ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι <sup>b</sup> τῷ ἐκπορευομένῳ διὰ στόματος Θεοῦ <sup>c</sup> ζήσεται ὁ ἄνθρωπος.

... that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

... that He might proclaim unto thee that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live.

|| MATT. 4:4. ... Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

... It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

|| LUKE 4:4. ... Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

... It is written, That man shall not live by bread alone, but by every word of God.

<sup>a</sup> Om. δ. iv. and many other MSS.      <sup>b</sup> Several MSS. om. τῷ.      <sup>c</sup> One MS. om. ζήσ. δ. ἄνθρ.      <sup>d</sup> Ad. δ. G.      <sup>e</sup> ἐν.      <sup>f</sup> Om. δ.

DEUT. 8:17.      ( 160 )      DEUT. 8:17.

... ואמרת בלבבך — — Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ...

— and thou say in thine heart ... — <sup>a</sup>lest thou shouldest say in thine heart ...

ROM 10:6. Ἥ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ...



But the righteousness which is of faith speaketh on this wise,  
Say not in thine heart<sup>b</sup> ...

<sup>a</sup> Or, *Say not in thine heart.*

<sup>b</sup> The rest from Deut. 30:12, 13.

DEUT. 9:19.

see

HEB. 12:21,

amongst the Quotations from Doubtful Sources.

DEUT. 10:17.

(161)<sup>a</sup>

DEUT. 10:17.

כִּי יְהוָה אֱלֹהֵינוּ הוּא אֱלֹהִים  
וְאֵין אֲדֹנָי אֲדֹנָיִם ...

For the Lord your God is God of  
gods, and Lord of lords ...

(Ezra 7:12.)

אַרְתַּחְשַׁתְּתָּא מֶלֶךְ מַלְכֵּי  
לְעוֹרָא ...

Artaxerxes, king of kings, unto  
Ezra ...

(Eze. 26:7.)

... נְבוּכַדְרֶצַּר מֶלֶךְ מַלְכִּים ...

... Nebuchadrezzar ... a king of  
kings ...

(Dan. 2:37, 47.)

אַתָּה מֶלֶךְ מַלְכֵּי ...  
מִן קֶשֶׁם דִּי אֱלֹהִין הוּא ...  
אֱלֹהִים וּמֶלֶךְ מַלְכִּין ...

Thou, O king, art a king of kings  
...<sup>47</sup>... Of a truth it is, that your  
God is a God of gods, and a Lord  
of kings ...

(Dan. 4: .)

Not in the Chaldee.

Ὁ γὰρ Κύριος ὁ Θεὸς ὑμῶν, οὗτος  
Θεὸς τῶν θεῶν, καὶ Κύριος τῶν  
κυρίων ...

For the Lord your God, He is  
God of gods and Lord of lords ...

(Esdras 7:12.)

Ἀρθασασθὰ βασιλεὺς βασιλέων  
Ἔσδρα ...

Arthasastha, king of kings, to  
Esdras ...

(Eze. 26:7.)

... Ναβουχοδονόσορ ... βασιλεὺς  
βασιλέων ἐστὶ ...

... Nabuchodonosor ... he is a king  
of kings ...

(Dan. 2:37, 47.)

Σὺ, βασιλεῦ, βασιλεὺς βασιλέων  
...<sup>47</sup>... Ἐπ' ἀληθείᾳ ἐστὶν ὁ Θεὸς  
ὑμῶν Θεὸς τῶν θεῶν καὶ Κύριος  
τῶν βασιλέων ...

Thou, O king, art a king of kings  
...<sup>47</sup>... Of a truth your God is  
a God of gods, and a Lord of  
kings ...

(Dan. 4:34.)

... ὅτι αὐτός ἐστι Θεὸς τῶν θεῶν  
καὶ Κύριος τῶν κυρίων καὶ Βα-  
σιλεὺς τῶν βασιλέων ...  
Ἐγὼ βασιλεὺς βασιλέων ...

... for He is God of gods, and Lord  
of lords, and King of kings ...

<sup>c</sup> I, a king of kings ...

(DAN. 8:25.)

... ועל שר שרים יעמד ...

... he shall also stand up against the Prince of princes ...

(DAN. 8:25.)

... καὶ ἐπὶ ἀπωλείας ἀνδρῶν στήσεται ...

... and he shall stand up for the destruction of men ...

(Hos. 8:10.)

... ממשא מלך שרים :

... for the burden of the King of princes.

(OSEE 8:10.)

... τοῦ χρίειν βασιλέα καὶ ἄρχοντας.

... to anoint a king and princes.

1 TIM.  
6:15.... ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων.  
... the King of kings, and Lord of lords.REV.  
1:5.... ὁ Ἄρχων τῶν βασιλέων τῆς γῆς ...  
... the Prince of the kings of the earth ...REV.  
17:14.... ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων ...  
... for he is Lord of lords, and King of kings ...REV.  
19:16.... τὸ ὄνομα γεγραμμένον, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.  
... a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>a</sup> *God of gods and Lord of lords*: comp. Psa. 136:2, 3. *God of gods*: see Josh. 22:22. Dan. 11:36. Compare also Deut. 9:26 (LXX.), Κύριε Βασιλεῦ τῶν θεῶν. <sup>b</sup> *κυριευόντων*.  
One MS. <sup>c</sup> Nebuchadnezzar.

DEUT. 10:17.

(162)<sup>a</sup>

DEUT. 10:17.

... האל הגדל ... אשר לא ישא  
... פנים

... a great God ... which regardeth not persons ...

... ὁ Θεὸς ὁ μέγας ... ὅστις οὐ θαυμάζει πρόσωπον ...

... the great God ... who regardeth not a person ...

(2 CHR. 19:7.)

... כי אין עם יהודה אלהינו עולה  
... ומשא פנים

... for there is no iniquity with the LORD our God, nor respect of persons ...

(2 CHR. 19:7.)

... ὅτι οὐκ ἔστι μετὰ Κυρίου Θεοῦ ἡμῶν ἀδικία, οὐδὲ θαυμάσαι πρόσωπον ...

... for there is no unrighteousness with the Lord our God, neither is it for Him to respect a person ...

ACTS  
10:34.... ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός.  
... that God is no respecter of persons.ROM.  
2:11.Οὐ γὰρ ἔστι προσωποληψία παρὰ τῷ Θεῷ.  
For there is no respect of persons with God.GAL.  
2:6.... πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει ...  
... God accepteth no man's person ...EPIH.  
6:9.... καὶ προσωποληψία οὐκ ἔστι <sup>b</sup> παρ' αὐτῷ.  
... neither is there respect of persons with Him.

COL. ... καὶ οὐκ ἔστι προσωποληψία.

3:25. ... and there is no respect of persons.

1 PET. Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ  
1:17. τὸ ἐκάστου ἔργον ...

And if ye call on the Father, who without respect of persons judgeth according to every man's work ...

<sup>a</sup> Comp. No. 128, supra, and Job 34:19, there referred to. <sup>b</sup> παρὰ Θεῶ, or π. τῷ Θ.

DEUT. 10:20.

see

DEUT. 6:13.

DEUT. 11:14.

(163)<sup>a</sup>

DEUT. 11:14.

— ונתתי מטר ארצכם בעתו יורה  
ומלקוש ...

— that I will give *you* the rain of your land in his due season, the first rain and the latter rain ...

(JER. 5:24.)

... הנותן גשם ויורה ומלקוש ...

... that giveth rain, both the former and the latter ...

(JOEL 2:23.)

... ויורד לכם גשם מורה ומלקוש  
בראשון :

... and He will cause to come down for you the rain, the former rain and the latter rain in the first month.

(ZECH. 10:1.)

... שאלו מיהוה מטר בעת מלקוש ...

Ask ye of the LORD rain in the time of the latter rain ...

JAMES ... ἕως ἂν λάβῃ ὑετὸν πρῶτον καὶ ὄψιμον.

5:7. ... until he receive the early and latter rain.

<sup>a</sup> Latter and former rain: Hos. 6:3. Latter rain: Job 29:23. Prov. 16:15. Jer. 3:3.

DEUT. 13:13 (14).

(164)

DEUT. 13:13.

... אנשים בני בליעל ...<sup>14</sup>

... ἄνδρες παράνομοι ...

<sup>13</sup> Certain men, <sup>a</sup> the children of Belial ...

Men that are transgressors ...

(JUDG. 19:22.)

... אנשי בני בליעל ...

... certain sons of Belial ...

(1 SAM. 25:17, 25.)

... והוא בן בליעל ... אל נא  
 ישים אדני את לבו אל איש  
 הבליעל הזה ...

... for he is *such* a son of Belial ...---<sup>25</sup> Let not my lord, I pray thee,<sup>c</sup> regard this man of Belial ...ACTS 24:5. *Εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν ...*

For we have found this man a pestilent fellow ...

2 COR. 6:15. *Τίς δὲ συμφώνησις Χριστῷ πρὸς <sup>f</sup> Βελίαλ ; ...*

And what concord hath Christ with Belial? ...

<sup>a</sup> ¶ Or, *naughty men*. <sup>b</sup> So in the LXX. 3 Kings 20 (Heb. 21):10, 13. <sup>c</sup> ¶ Heb. *lay it to his heart*. <sup>d</sup> Gr. *son that is a pest*. So 1 Sam. (alias 1 Kings) 2:12; (*the sons of Eli*).  
<sup>e</sup> Gr. *man that is a pest*. <sup>f</sup> *Belīap*. G. and S. The Syriac reads *Satan*.

DEUT. 14:2.

see

EXOD. 19:5, 6.

DEUT. 17:6.

(165)<sup>a</sup>

DEUT. 17:6.

על פי שנים עדים או שלשה עדים  
 יומת המת ...

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death ...

Ἐπὶ δυσὶ μάρτυσιν ἢ ἐπὶ τρισὶ  
 μάρτυσιν ἀποθάνεται ὁ ἀποθνή-  
 σκων ...

By two witnesses, or by three witnesses, shall he die who dieth ...

HEB. 10:28. *Ἀθετήσας τὸς νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει.*

He that despised Moses' law died without mercy under two or three witnesses.

<sup>a</sup> Comp. Num. 35:30; also No. 167, *infra*.

DEUT. 18:15, 18, 19.

(166)

DEUT. 18:15, 18, 19.

נביא מקרבך מאהיך כמני יקים  
 לך יחזה אלהיך אליו תשמעון :  
 נביא אקים להם מקרב אחיהם<sup>13</sup>  
 כמך ונתתי דברי בפיו ודבר  
 אליהם את כל אשר אצונו ;  
 והיה האיש אשר לא ישמע אל<sup>19</sup>

Προφήτην ἐκ τῶν ἀδελφῶν σου,  
 ὡς ἐμέ, ἀναστήσει σοι Κύριος ὁ  
 Θεός σου. <sup>a</sup> αὐτοῦ ἀκούσεσθε. ---  
<sup>13</sup> Προφήτην ἀναστήσω αὐτοῖς ἐκ  
 τῶν ἀδελφῶν αὐτῶν, ὥσπερ σέ· καὶ  
 δώσω τὰ ῥήματα ἐν τῷ στόματι  
 αὐτοῦ· καὶ λαλήσει αὐτοῖς καθ' ὅτι  
 ἂν ἐντείλωμαι αὐτῷ. <sup>19</sup> καὶ ὁ ἄν-  
 θρωπος ὃς ἐὰν μὴ ἀκούσῃ. <sup>b</sup> ὅσα ἂν



דברי אשר ידבר בשמי אנכי  
: אדרש מעמו :

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. ---<sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. <sup>19</sup> And it shall come to pass, *that* whosoever will not hearken unto My words which He shall speak in My name, I will require *it* of him.

JOHN 1:21, 25. ... Ὁ Προφήτης εἰ σύ; ... ---<sup>25</sup> ... Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ Προφήτης;

... Art thou <sup>c</sup> that Prophet? ... ---<sup>25</sup> ... Why baptizest thou then, if thou be not that <sup>d</sup> Christ, nor <sup>e</sup> Elias, neither that Prophet?

JOHN 6:14. ... ὅτι Οὗτός ἐστιν ἀληθῶς ὁ Προφήτης <sup>f</sup> ὁ ἐρχόμενος εἰς τὸν κόσμον.

... This is of a truth that Prophet that should come into the world.

JOHN 7:40. ... Οὗτός ἐστιν ἀληθῶς ὁ Προφήτης.

... Of a truth this is the Prophet.

ACTS 3:22, 23. Μωσῆς μὲν <sup>g</sup> γὰρ πρὸς τοὺς πατέρας εἶπεν, ὅτι Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. <sup>23</sup> ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ Προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. <sup>23</sup> And it shall come to pass *that* every soul which will not hear that Prophet, shall be destroyed from among the people.

ACTS 7:37. Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει <sup>h</sup> Κύριος ὁ Θεὸς <sup>i</sup> ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· <sup>k</sup> αὐτοῦ ἀκούσεσθε.

This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, <sup>l</sup> like unto me; Him shall ye hear.

<sup>a</sup> Compare Matt. 17:5. Mark 9:7. Luke 9:35; αὐτοῦ ἀκούετε. <sup>b</sup> Ad. πάντα. iv. and others. There are many slight variations, as to the order of the words and otherwise, in the MSS. of the LXX. <sup>c</sup> ¶ Or, a prophet. <sup>d</sup> A ref. to 1 Sam. 2:10, and other places. <sup>e</sup> A ref. to Mal. 4:5. <sup>f</sup> ὁ ἐρχόμενος possibly a ref. to Ps. 118:26, *He that cometh in the name of the Lord.* <sup>g</sup> Om. γὰρ. G. and S.; some MSS. om. also πρὸς τοὺς πατέρας. <sup>h</sup> Om. Κύριος. <sup>i</sup> Om. ὑμῶν. G. and S. <sup>k</sup> Om. αὐτοῦ ἀκούσεσθε. <sup>l</sup> ¶ Or, as myself.

λαλήσῃ ὁ Προφήτης ἐκείνος ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

The Lord thy God will raise up unto thee a Prophet from among thy brethren, like unto me; Him shall ye hear. --- <sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee; and I will put My words in His mouth; and He shall speak unto them as I shall command Him. <sup>19</sup> And whatever man will not hearken to whatever words that Prophet shall speak in My name, I will take vengeance on him.

DEUT. 19:15.	(167) <sup>a</sup>	DEUT. 19:15.
על פי שני עדים או על פי שלשה עדים יקום דבר :	... ἐπὶ στόματος δύο μαρτύρων, καὶ ἐπὶ στόματος τριῶν μαρτύρων, <sup>b</sup> στήσεται πᾶν ῥῆμα.	... ἐπὶ στόματος δύο μαρτύρων, καὶ ἐπὶ στόματος τριῶν μαρτύρων, <sup>b</sup> στήσεται πᾶν ῥῆμα.
... at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.	... at the mouth of two witnesses, or at the mouth of three witnesses, shall every word be established.	... at the mouth of two witnesses, or at the mouth of three witnesses, shall every word be established.
MATT. 18:16.	... ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.	... that in the mouth of two or three witnesses every word may be established.
JOHN 8:17.	Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.	It is also written in your <sup>c</sup> law, that the testimony of two men is true.
2 COR. 13:1.	... ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.	... In the mouth of two or three witnesses shall every word be established.
1 TIM. 5:19.	Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.	Against an elder receive not an accusation, but <sup>d</sup> before two or three witnesses.
REV. 11:3.	Καὶ δώσω τοῖς δυσὶ μάρτυρί μου ...	And I will give power unto My two witnesses ...

<sup>a</sup> Comp. Matt. 26:60; δύο ψευδομάρτυρες\* (Mark says, *times*\*) also Rom. 8:16; Ἀὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ, κ.τ.λ. <sup>b</sup> σταθήσεται. VII. X. XI. and many other MSS.; also Ald. Compl. <sup>c</sup> See also Num. 35:30, and No. 165, supra. <sup>d</sup> ¶ Or, *under*.

DEUT. 19:21.	see	EXOD. 21:24.
DEUT. 20:6.	(168)	DEUT. 20:6.
ומי האיש אשר נטע כרם ולא חללו ...	Καὶ τίς ὁ ἄνθρωπος ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ οὐκ εὐφράνθη ἐξ αὐτοῦ; ...	Καὶ τίς ὁ ἄνθρωπος ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ οὐκ εὐφράνθη ἐξ αὐτοῦ; ...
And what man is he that hath planted a vineyard, and hath not yet <sup>a</sup> eaten of it? ...	And what man is he that hath planted a vineyard, and hath not been rejoiced with it? ...	And what man is he that hath planted a vineyard, and hath not been rejoiced with it? ...
1 COR. 9:7.	... τίς φυτεύει ἀμπελῶνα, καὶ <sup>b</sup> ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ...	... who planteth a vineyard, and eateth not of the fruit thereof? ...

<sup>a</sup> ¶ Heb. *made it common*. See Lev. 19:23, 24. Deut. 28:30. [Comp. Prov. 27:18; *Whoso keepeth* (LXX φυτεύει, *planteth*) *the fig-tree shall eat the fruit thereof*.] <sup>b</sup> τὸν καρπὸν.

DEUT. 21:23.

(169)<sup>a</sup>

DEUT. 21:23.

... כִּי קָלַלְתָּ אֱלֹהִים חַיִּים ...

... ὅτι <sup>c</sup> κεκατηραμένος ὑπὸ Θεοῦ  
πᾶς <sup>d</sup> κρεμιάμενος ἐπὶ ξύλου...... for he that is hanged is <sup>b</sup> ac-  
cursed of God...... for every one that is hanged  
upon a tree is accursed of God...ACTS  
5:30.

... ὃν ὑμεῖς διεχειρίσασθε κρεμίσαντες ἐπὶ ξύλου.

... whom ye slew and hanged on a tree.

ACTS  
10:39.... ὃν <sup>e</sup> ἀνείλον κρεμίσαντες ἐπὶ ξύλου.

... whom they slew and hanged on a tree.

GAL.  
3:13.... γενόμενος ὑπὲρ ἡμῶν κατάρα· <sup>f</sup> γέγραπται γάρ, Ἐπικατάρα-  
τος πᾶς ὁ κρεμιάμενος ἐπὶ ξύλου.... being made a curse for us: for it is written, Cursed is every  
one that hangeth on a tree.1 PET.  
2:24.

... ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον ...

... in His own body <sup>g</sup> on the tree ...<sup>a</sup> See also verse 22.<sup>b</sup> <sup>¶</sup> Heb. *the curse of God*. See Num. 25:4. 2 Sam. 21:6.<sup>c</sup> Several MSS. read *κατηραμένος*.<sup>d</sup> Ad. δ. xi. and several others.<sup>e</sup> Ad. καὶ. G. and S.<sup>f</sup> ὅτι γέγραπται.<sup>g</sup> <sup>¶</sup> Or, *to*.

DEUT. 22:24.

(170)<sup>a</sup>

DEUT. 22:24.

... וּסְקַלְתֶּם אֹתָם בִּאֲבָנִים וּמָתוּ ...

... καὶ λιθοβοληθήσονται ἐν λίθοις,  
καὶ ἀποθανοῦνται ...... and ye shall stone them with  
stones that they die ...... and they shall be stoned with  
stones, and they shall die ...JOHN  
8:5.Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας <sup>b</sup> λιθοβο-  
λεῖσθαι ...Now Moses in the law commanded us, that such should be  
stoned ...<sup>a</sup> Comp. verse 22, and Lev. 20:10.<sup>b</sup> λιθάζειν. S.

DEUT. 22:24.

(171)<sup>a</sup>

DEUT. 22:24.

: וּבְעֵרַת הָרַע מִקִּרְבְּךָ ...

... καὶ <sup>b</sup> ἐξαρῆς τὸν πονηρὸν ἐξ  
ὑμῶν αὐτῶν.... so thou shalt put away evil  
from among you.... and thou shalt put away the  
wicked person from among you.1 COR.  
5:13.... <sup>c</sup> Καὶ ἐξαρῆτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.... Therefore put away from among yourselves that wicked  
person.<sup>a</sup> The phrase occurs repeatedly, with reference to transgressors of various kinds. See  
Deut. 13:5. 17:7, 12. 19:19. 22:21, 22. 24:7. The passage given above is selected as  
most nearly corresponding with the case referred to by St. Paul.<sup>b</sup> Many MSS. read  
ἐξαρῆτε. So the Compl.<sup>c</sup> Ἐξάρατε. G. Ἐξαρῆτε. S.

DEUT. 24:1.	(172) <sup>a</sup>	DEUT. 24:1 (or 3).
... וכתב לה ספר כריתת ונתן בירה ושלחה מביתו :	... καὶ γράφει αὐτῇ βιβλίον ἀποστασίον, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἔξαποστελεῖ αὐτήν ἐκ τῆς οἰκίας αὐτοῦ.	... and he shall write for her a bill of divorcement, and give it into her hands, and send her away out of his house.
... then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.		... and he shall write for her a bill of divorcement, and give it into her hands, and send her away out of his house.
MATT. 5:31.	Ἐρρέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.	It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.
MATT. 19:7.	Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίον, καὶ ἀπολύσαι αὐτήν ;	They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away?
MARK 10:4.	Οἱ δὲ εἶπον, Μωσῆς ὁ ἐπέτρεψε βιβλίον ἀποστασίον γράφαι, καὶ ἀπολύσαι.	And they said, Moses suffered to write a bill of divorcement, and put her away.
<sup>a</sup> The same words are repeated in ver. 3 (LXX. 3 or 5). <sup>b</sup> ἤ Heb. <i>cutting off</i> . [Comp. Isa. 50:1. Jer. 3:8.] <sup>c</sup> Gr. <i>book</i> , as the Heb. <sup>d</sup> ἐνετείλατο.		

DEUT. 24:15.	(173)	DEUT. 24:15 (or 17).
בְּיוֹם תִּתֵּן שְׂכָרוֹ וְלֹא תִבּוֹא עָלָיו הַשֶּׁמֶשׁ ...	Αὐθημερὸν ἀποδώσεις τὸν μισθὸν αὐτοῦ, οὐκ ἐπιδύσεται ὁ ἥλιος ἐπ' αὐτῷ ...	Thou shalt give him his hire the same day, the sun shall not go down upon it ...
At his day thou shalt give him his hire, neither shall the sun go down upon it ...		Thou shalt give him his hire the same day, the sun shall not go down upon it ...
EPH. 4:26.	... ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν.	... let not the sun go down upon your wrath.

DEUT. 25:3.	(174)	DEUT. 25:3.
... אַרְבַּעִים יִכּוּ וְלֹא יִסֶּה	Καὶ ἀριθμῷ τεσσαράκοντα μαστιγώσουσιν αὐτόν οὐ προσθήσουσιν ...	And they shall scourge him with forty stripes in number; they shall not exceed ...
Forty stripes he may give him, and not exceed ...		And they shall scourge him with forty stripes in number; they shall not exceed ...
2 COR. 11:24.	ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον.	Of the Jews five times received I forty stripes save one.



DEUT. 25:4.

(175)

DEUT. 25:4.

לֹא תַחֲסֵם שׁוֹר בְּרִישׁוֹ :

Οὐ φιμώσεις βοῦν ἀλοῶντα.

Thou shalt not muzzle the ox when he <sup>a</sup> treadeth out *the corn*.Thou shalt not muzzle the ox that treadeth out *the corn*.1 COR. 9:9. <sup>b</sup> Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, Οὐ <sup>c</sup> φιμώσεις βοῦν ἀλοῶντα.

For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn ...

1 TIM. 5:18. Λέγει γὰρ ἡ γραφή, <sup>d</sup> Βοῦν ἀλοῶντα οὐ φιμώσεις ...

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn ...

<sup>a</sup> ὥ Heb. thresheth. <sup>b</sup> γέγραπται γάρ, Οὐ. <sup>c</sup> κημώσεις. <sup>d</sup> Οὐ φ. β. ἀ.

DEUT. 25:5.

see

GEN. 38:8.

DEUT. 26:18.

see

EXOD. 19:5.

DEUT. 27:26.

(176)

DEUT. 27:26.

אָרֹר אֲשֶׁר לֹא יָקִים אֶת דְּבָרֵי  
הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם ...Ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς λόγοις τοῦ <sup>a</sup> νόμου <sup>b</sup> τούτου, ποιῆσαι <sup>c</sup> αὐτούς ...Cursed *be* he that confirmeth not *all* the words of this law to do them ...Cursed *is* every man that continueth not in *all* the words of this law to do them ...GAL. 3:10. ... γέγραπται γὰρ, <sup>d</sup> Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν <sup>e</sup> πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.... for it is written, Cursed *is* every one that continueth not in *all* things which are written in the book of the law to do them.<sup>a</sup> βιβλίον. VII. <sup>b</sup> τοῦ. VII. X. and many other MSS.; also Ald. and Compl. <sup>c</sup> αὐτά. <sup>d</sup> Ἀδ. ὅτι. S. <sup>e</sup> Comp. Deut. 28:61, καὶ πᾶσαν τὴν (πληγὴν) γεγραμμένην ἐν τῷ βιβλίῳ τοῦ νόμου τούτου. See also 29:20 (infra), and 30:10.

DEUT. 29:3 (4).

(177)<sup>a</sup>

DEUT. 29:4.

— וְלֹא נָתַן יְהוָה לָכֶם לֵב לִדְעָה  
וְעֵינִים לִרְאוֹת וְאָזְנוֹת לִשְׁמָע עַד  
הַיּוֹם הַזֶּה :

— καὶ οὐκ ἔδωκε Κύριος ὁ Θεὸς ὑμῖν καρδίαν εἰδέναι, καὶ ὀφθαλμοὺς βλέπειν, καὶ ὦτα ἀκοῦειν ἕως τῆς ἡμέρας ταύτης.

— <sup>4</sup> yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

— yet the Lord God hath not given you a heart to know, and eyes to see, and ears to hear, unto this day.

ROM. 11:8. — καθὼς γέγραπται, Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκοῦειν, ἕως τῆς σήμερον ἡμέρας,

— according as it is written, God hath given them <sup>b</sup> the spirit of <sup>c</sup> slumber, eyes that they should not see, and ears that they should not hear, unto this day.

<sup>a</sup> Compare Isa. 6:9, infra; also Jer. 5:21, and Eze. 12:2. <sup>b</sup> See Isa. 29:10, infra.  
<sup>c</sup> ¶ Or, *remorse*.

DEUT. 29:17 (18).	(178)	DEUT. 29:18.
... פן יש בכם שרש פרה ראש ולענה :	... μή τις ἐστὶν ἐν ὑμῖν ῥίζα <sup>b</sup> ἄνω φύουσα <sup>c</sup> ἐν χολῇ καὶ πικρίᾳ.	
<sup>18</sup> ...lest there should be among you a root that beareth <sup>a</sup> gall and wormwood.	...lest there be among you any root springing up with gall and bitterness.	
HEB. 12:15. ... μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μian- θῶσι πολλοί.		
...lest any root of bitterness springing up trouble you, and thereby many be defiled.		
<sup>a</sup> ¶ Or, a <i>poisonful herb</i> . Heb. <i>rosh</i> .	<sup>b</sup> Ad. πικρίας. VII.	<sup>c</sup> ἐνοχλῇ. III.

DEUT. 29:19 (20).	(179) <sup>a</sup>	DEUT. 29:20.
... ורבעה בו כל האלה הכתובה בספר הזה ...	... καὶ κολληθήσονται ἐν αὐτῷ πᾶ- σαι αἱ ἀρὰι τῆς διαθήκης ταύτης, αἱ γεγραμμέναι ἐν τῷ βιβλίῳ τούτῳ ...	
<sup>20</sup> ...and all the curses that are written in this book shall lie upon him ...	...and all the curses of this cove- nant, that are written in this book, shall <sup>b</sup> stick unto him ...	
REV. 22:18. ... ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν <sup>c</sup> τὰς πληγὰς τὰς γεγραμμένας ἐν <sup>d</sup> βιβλίῳ τούτῳ.		
... God shall add unto him the plagues that are written in this book.		
<sup>a</sup> See also verse 21, and comp. Jer. 25:13. comp. Deut. 29:22. <sup>d</sup> Ad. τῷ, S.	<sup>b</sup> Or, <i>stick themselves</i> .	<sup>c</sup> τὰς πληγὰς.

DEUT. 29:23.	see	GEN. 19:25.
DEUT. 30:4.	(180) <sup>a</sup>	DEUT. 30:4.
אם יהיה נרחק בקצה השמים משם יקבצך יהוה אלהיך ...	Ἐὰν ᾗ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκείθεν <sup>b</sup> συνάξει σε Κύριος ὁ Θεός σου ...	
If any of thine be driven out unto the outmost <i>parts</i> of heaven, from thence will the LORD thy God gather thee ...	If thy dispersion be from <i>one</i> end of heaven to <i>the other</i> end of heaven, thence will the Lord thy God gather thee ...	

||MATT. 24:31. ... καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

... and they shall gather together His elect <sup>c</sup>from the four winds, from one end of heaven to the other.

||MARK 13:27. ... καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, <sup>d</sup>ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

... and (He) shall gather together His elect <sup>c</sup>from the four winds, <sup>d</sup>from the uttermost part of the earth to the uttermost part of heaven.

<sup>a</sup> Comp. Neh. 1:9. <sup>b</sup> ἐπισυνάξει. <sup>c</sup> See Zech. 2:6, infra. <sup>d</sup> Comp. Deut. 28:64 (LXX.) ἀπ' ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς.

DEUT. 30:11—14.

(181)

DEUT. 30:11—14.

כִּי הַמְצוֹה הַזֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא נִפְלְאוֹת הוּא מִמֶּךָ וְלֹא רַחֲקָה הוּא: <sup>12</sup> לֹא בַשְּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה לָנוּ הַשְּׁמִימָה וַיִּקַּח לָנוּ וַיִּשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה: <sup>13</sup> וְלֹא מֵעֵבֶר לִים הוּא לֵאמֹר מִי יַעֲבֹר לָנוּ אֶל עֵבֶר הַיָּם וַיִּקַּח לָנוּ וַיִּשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה: <sup>14</sup> כִּי קְרוֹב אֵלֶיךָ הַדְּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹ:

Ἵτι ἡ ἐντολὴ αὕτη, ἣν ἐγὼ ἐντέλλομαι σοι σήμερον, οὐχ ὑπέρογκός ἐστιν, οὐδὲ μακρὰν ἀπὸ σοῦ ἐστιν. <sup>12</sup> οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶ, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν, καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐτήν ποιήσομεν; <sup>13</sup> οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων, Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκουστήν ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν; <sup>14</sup> ἐγγύς σου ἐστὶ τὸ ῥῆμα <sup>a</sup>σφόδρα, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου, <sup>b</sup>καὶ ἐν ταῖς χερσί σου ποιεῖν αὐτό.

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. <sup>12</sup> It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? <sup>13</sup> Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? <sup>14</sup> But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

For this commandment which I command thee this day, it is not grievous, neither is it far from thee. <sup>12</sup> It is not in heaven above, <sup>c</sup>as if one should say, Who shall go up for us into heaven, and take it for us, and we will hear it, and do it? <sup>13</sup> Neither is it beyond the sea, <sup>c</sup>as if one should say, Who will go over for us beyond the sea, and take it for us, and make it audible unto us, and we will do it? <sup>14</sup> The word is very nigh thee, in thy mouth, and in thy heart, and in thy hands, to do it.

ROM. 10:6-8. Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, <sup>d</sup>Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; (τοῦτ' ἐστὶ Χριστὸν κατὰ

γαγεῖν) <sup>7</sup> ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; (τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.) <sup>8</sup> ἀλλὰ τί λέγει<sup>c</sup>; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου (τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν,—)

But the righteousness which is of faith speaketh on this wise, <sup>d</sup> Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) <sup>7</sup> or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) <sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: (that is, the word of faith, which we preach,—)

<sup>a</sup> Om, σφόδρα. vii.

<sup>b</sup> Some MSS. omit the concluding words.

<sup>c</sup> Gr. *saying*.

<sup>d</sup> See No. 160, supra.

<sup>e</sup> Ad. ἡ γραφή.

DEUT. 31:6, 8.

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DEUT. 31:6, 8.

לא ...<sup>a</sup> --- לא ירפך ולא יעזובך; ...  
... רפך ולא יעזובך

... He will not fail thee, nor forsake thee. --- <sup>b</sup> ... He will not fail thee, neither forsake thee ...

(JOS. 1:5.)

לא ארפך ולא אעזובך;

... I will not fail thee, nor forsake thee.

HEB. 13:5. ... αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω.  
... for He hath said, I will never leave thee, nor forsake thee.

<sup>a</sup> οὐδ' οὐ. iv. and many others.

(JES. 1:5.)

... οὔτε μὴ σε ἀνῆ, <sup>a</sup> οὔτε μὴ σε ἐγκαταλίπη. --- <sup>b</sup> ... οὐκ ἀνήσει σε, οὐδὲ μὴ σε ἐγκαταλίπη ...

... He will not leave thee, nor forsake thee. --- <sup>b</sup> ... He will not leave thee, nor forsake thee ...

... καὶ οὐκ ἐγκαταλείψω σε, οὐδ' ὑπερόψομαι σε.

... and I will not forsake thee, nor neglect thee.

DEUT. 31:30.

see

EXOD. 15:1.

DEUT. 32:4.

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DEUT. 32:4.

הַצֹּר תְּמִים פָּעָלוּ כִּי כָל דְּרָכָיו  
מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עוֹל צָדִיק  
וַיֵּשֶׁר הוּא;

He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.

Θεὸς, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις· Θεὸς πιστὸς, καὶ οὐκ ἔστιν ἀδικία· δίκαιος καὶ ὁσῖος Κύριος.

God, true are His works, and all His ways are judgment: <sup>a</sup> God is faithful, and there is no unrighteousness *with Him*: just and holy is the Lord.

REV. 15:3, 4.<sup>b</sup> Καὶ ἄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε



ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου<sup>c</sup>... <sup>4</sup>...  
ὅτι μόνος <sup>d</sup> ὁσῖος...

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* Thy works, Lord God Almighty; just and true *are* Thy ways<sup>c</sup>...

<sup>4</sup> ... for *Thou* only art holy...

REV. 16:7. ...Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.

...Even so, Lord God Almighty, true and righteous *are* Thy judgments.

REV. 19:2. — ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ...

— for true and righteous *are* His judgments...

<sup>a</sup> Compare 1 Cor. 1:9, Πιστὸς ὁ Θεὸς· also ch. 10:13. <sup>b</sup> See No. 82, supra. <sup>c</sup> See Jer. 10:7, infra. <sup>d</sup> ἅγιος.

DEUT. 32:5, 20.

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DEUT. 32:5, 20.

שחת לו לא בניו מומם דור עקש  
ופתלתל: ... <sup>20</sup> --- כי דור תהפכת  
המה בנים לא אמן בם:

Ἠμάρτοσαν· οὐκ αὐτῷ τέκνα μω-  
μητά· γενεὰ σκολιὰ καὶ διεστραμ-  
μένη. --- <sup>20</sup> ... ὅτι γενεὰ <sup>c</sup> ἐξεστραμ-  
μένη ἐστίν, υἱοὶ οἷς οὐκ ἐστὶ πίστις  
ἐν αὐτοῖς.

<sup>a</sup> They have corrupted themselves,  
<sup>b</sup> their spot is not the spot of His  
children: *they are* a perverse and  
crooked generation. --- <sup>20</sup> ... for  
*they are* a very froward genera-  
tion, children in whom is no faith.

They have sinned: the <sup>d</sup> polluted  
children *are* not His: *they are* a  
crooked and perverse generation.  
--- <sup>20</sup> ... for it is a froward genera-  
tion, children who have no faith  
in them.

||MATT. 17:17. ...Ὁ γενεὰ ἄπιστος καὶ διεστραμμένη...

... O faithless and perverse generation...

||MARK 9:19. ...Ὁ γενεὰ ἄπιστος...

... O faithless generation...

||LUKE 9:41. ...Ὁ γενεὰ ἄπιστος καὶ διεστραμμένη...

... O faithless and perverse generation...

ACTS 2:40. ... Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

...<sup>e</sup> Save yourselves from this untoward generation.

PHIL. 2:15. ... τέκνα Θεοῦ <sup>f</sup> ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμ-  
μένης...

... the sons of God, without rebuke, in the midst of a crooked  
and perverse nation...

<sup>a</sup> || Heb. *He hath corrupted to himself.* <sup>b</sup> || Or, that they are not *His* children, that is  
their blot. <sup>c</sup> διεστραμμένη. <sup>d</sup> Gr. *blameworthy*, or *reprehensible.* <sup>e</sup> Or, *Be ye saved.*  
This text is also placed under Psa. 78:8, whence it is possibly taken. <sup>f</sup> ἄμωμα.

DEUT. 32:17.

(185)<sup>a</sup>

DEUT. 32:17.

יבחנו לשדים לא אלה...

Ἐθυσαν δαιμονίοις, καὶ οὐ Θεῷ...

They sacrificed unto devils, <sup>b</sup> not  
to God...

They sacrificed to <sup>c</sup> devils, and not  
to God...

1 Cor. — ἀλλ' ὅτι <sup>d</sup> ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ...  
 10:20. But *I say*, that the things which the gentiles sacrifice, they sacrifice to <sup>c</sup> devils, and not to God ...

<sup>a</sup> Comp. Lev. 17:7. 2 Chron. 11:15. Psa. 106:37. Rev. 9:20. <sup>b</sup> ἢ Or, which were not God. Verse 21. [See No. 186]. <sup>c</sup> Rather, demons. <sup>d</sup> ἃ θύουσι, δαιμονίοις θύουσι.

DEUT. 32:21. (186)<sup>a</sup> DEUT. 32:21.  
 הָם קִנְאוּנִי בְּלֹא אֵל כַּעֲסוּנִי  
 ... בַּהֲבִלֵיהֶם  
 They have moved Me to jealousy with *that which* is not God; they have provoked Me to anger with their vanities ...  
 They have provoked Me to jealousy with *that which* is not God; they have provoked Me to anger with their idols ...

1 Cor. Ἡ παραζηλοῦμεν τὸν Κύριον; ...  
 10:22. Do we provoke the Lord to jealousy? ...

<sup>a</sup> See also verse 16. 1 Ki. 14:22. Psa. 78:58.



DEUT. 32:21. (187) DEUT. 32:21.  
 ... ואני אקניאם בלא עם כגוי נבל  
 : אכעסם  
 ...and I will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation.  
 ...and I will provoke them to jealousy by *them that* are no people, and by a foolish nation I will anger them.  
 ROM. ... Πρῶτος Μωσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη,  
 10:19. ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.  
 ... First Moses saith, I will provoke you to jealousy by *them that* are no people, and by a foolish nation I will anger you.

DEUT. 32:25. (188) DEUT. 32:25.  
 מַחֲוִין תִּשְׁנֹל הָרָב וּמַחֲדָרִים  
 ... אִמָּה  
 The sword without, and terror <sup>a</sup> within, shall <sup>b</sup> destroy ...  
 Without, the sword shall bereave them of children, and terror *shall* come out of the chambers ...

2 Cor. ... ἔξωθεν μάχαι, ἔσωθεν φόβοι.  
 7:5. ... without *were* fightings, within *were* fears.

<sup>a</sup> ἢ Heb. from the chambers.

<sup>b</sup> ἢ Heb. bereave.

<sup>c</sup> One MS. has μάχαι.

DEUT. 32:35.	( 189 ) <sup>a</sup>	DEUT. 32:35.
... <b>לִי נָקָם וְשָׁלוֹם</b> ...		Ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω ...
To Me <i>belongeth</i> vengeance and recompense ...		In the <sup>b</sup> day of vengeance I will recompense ...
ROM. 12:19. ... <b>γέγραπται γὰρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.</b>		... for it is written, Vengeance is Mine; I will repay, saith the Lord.
HEB. 10:30. <b>Οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος ...</b>		For we know Him that hath said, Vengeance <i>belongeth</i> unto Me, I will recompense, saith the Lord ...
<sup>a</sup> Comp. Psā. 94:1.	<sup>b</sup> See Hos. 9:7, <i>infra</i> .	<sup>c</sup> Om. λέγει Κύριος.

DEUT. 32:36.	( 190 )	DEUT. 32:36.
... <b>כִּי יִדִּין יְהוָה עַמּוֹ</b> ...		Ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ ...
For the LORD shall judge His people ...		For the Lord shall judge His people ...
(PSA. 135:14.)		(PSA. 134:14.)
... <b>כִּי יִדִּין יְהוָה עַמּוֹ</b> ...		Ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ ...
For the LORD will judge His people ...		For the Lord will judge His people ...
HEB. 10:30. ... <b>καὶ πάλιν, Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.</b>		... and again, The Lord shall judge His people.

DEUT. 32:43.	( 191 )	DEUT. 32:43.
Not in the Hebrew.		Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ ...
		Rejoice ye heavens with Him ...
(ISA. 44:23.)		(ESA. 44:23.)
... <b>רְנוּ שָׁמַיִם</b> ...		Εὐφράνθητε οὐρανοὶ ...
Sing, O ye heavens ...		Rejoice, ye heavens ...
(ISA. 49:13.)		(ESA. 49:13.)
... <b>רְנוּ שָׁמַיִם</b> ...		Εὐφραίνεσθε οὐρανοὶ ...
Sing, O heavens ...		Rejoice, ye heavens ...
REV. 18:20. <sup>a</sup> <b>Εὐφραίνου ἐπ' αὐτήν, οὐρανὲ. κ.τ.λ.</b>		Rejoice over her, <i>thou</i> heaven, etc.

<sup>a</sup> See this text in No. 193, *infra*.

DEUT. 32:43.

( 192 )

DEUT. 32:43.

Not in the Hebrew.

... καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ...

... and let all the angels of God worship Him ...

(PSA. 97:7.)

(PSA. 96:7.)

... השתחוּ לו כל אלהים :

... προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ.

... worship Him all *ye* gods.... worship Him all *ye* His angels.HEB.  
1:6.

"Όταν δὲ πάλιν εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

And, <sup>a</sup> again, when He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him.<sup>a</sup> ¶ Or, *when He bringeth again.*

DEUT. 32:43.

( 193 )

DEUT. 32:43.

הרנינו גוים עמו כי דם עבדיו  
... יקום... Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, <sup>b</sup> καὶ ἐνισχυσάτωσαν αὐτῷ πάντες <sup>c</sup> υἱοὶ Θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται ...<sup>a</sup> Rejoice, O ye nations, *with* His people: for He will avenge the blood of His servants ...... Rejoice, *ye* nations, with His people, <sup>b</sup> and let all the sons of God be strong in Him, for He will avenge the blood of His sons ...ROM.  
15:10.

Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

And again He saith, Rejoice, ye gentiles, with His people.

REV.  
18:20.<sup>d</sup>Εὐφραίνου ἐπ' <sup>e</sup> αὐτήν, οὐρανὲ, καὶ οἱ ἅγιοι <sup>f</sup> ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.Rejoice over her, <sup>g</sup> *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.REV.  
19:2.<sup>h</sup>... καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.  
... and (He) hath avenged the blood of His servants at her hand.<sup>a</sup> ¶ Or, *Praise His people, ye nations: or, Sing ye.*<sup>b</sup> This clause is not in the Heb.<sup>c</sup> ἄγγελοι. II. VII. and many other MSS.<sup>d</sup> See Jer. 51:48.<sup>e</sup> αὐτῇ. G. and S.<sup>f</sup> Ad. καὶ οἱ. G. and S.<sup>g</sup> See No. 191, supra.<sup>h</sup> See 2 Ki. 9:7, *at the hand of Jezebel.*

Jos. 1:5.

see

DEUT. 31:6, 8.

Jos. 7:6.

( 194 )

JES. 7:6.

: ויעלו עפר על ראשם ...

... καὶ <sup>a</sup> ἐπεβάλοντο χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν.



... and (they) put dust upon their heads.

... and they cast dust on their heads.

REV. 18:19. Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν ...  
And they cast dust on their heads ...

<sup>a</sup> ἐπέβαλον. III. and many other MSS.

Jos. 18:16.

(195)<sup>a</sup>

JES. 18:16.

על פני גי בן הנם ... וירד גי  
... הנם

... κατὰ πρόσωπον νάπης Σοννάμ  
... καὶ καταβήσεται Γαίεννα ...

... before the valley of the son of Hinnom ... and (it) descended to the valley of Hinnom ...

... before the forest of Sonnam ... and it shall descend to Gehenna ...

MATT. 5:22.<sup>b</sup> ... ἐνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.  
... (he) shall be in danger of <sup>c</sup> hell fire.

JAMES 3:6. ... καὶ φλογιζομένη ὑπὸ τῆς γέεννης.  
... and it is set on fire of hell.

<sup>a</sup> Comp. ch. 15:8. 2 Ki. 23:10. 2 Chr. 28:3. 33:6. Jer. 7:31. 19:2,6 32:35. <sup>b</sup> See likewise verses 29, 30; εἰς γέενναν, into hell. The word occurs also in Matt. 10:28. 23:15, 33. Luke 12:5. <sup>c</sup> Lit. the Gehenna of fire. So Matt. 18:9, and Mark 9:47.

Jos. 24:32.

(196)<sup>a</sup>

JES. 24:32.

ואת עצמות יוסף אשר העלו בני ישראל ממצרים קברו בשכם בחלקת השדה אשר קנה יעקב מאת בני חמור אבי שכם במאה קשיטה ויהיו לבני יוסף לנחלה;

Καὶ τὰ ὅστ' Ἰωσήφ ἀνέγαγον οἱ υἱοὶ Ἰσραὴλ ἐξ Αἰγύπτου, καὶ κατάρτυξαν ἐν Σικίμοις, ἐν τῇ μερίδι τοῦ ἀγροῦ οὗ ἐκτήσατο Ἰακώβ παρὰ τῶν Ἀμορραίων τῶν κατοικούντων ἐν Σικίμοις ἀμνάδων ἐκατὸν, καὶ ἔδωκεν αὐτὴν Ἰωσήφ ἐν μερίδι.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred <sup>b</sup> pieces of silver: and it became the inheritance of the children of Joseph.

And the bones of Joseph the children of Israel brought up out of Egypt, and buried in Sicima, in the portion of land which Jacob bought of the Amorites dwelling in Sicima for a hundred <sup>c</sup> ewelambs, and gave it to Joseph for a portion.

JOHN 4:5. Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην <sup>d</sup> Συχαρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ.

Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

ACTS 7:16. — καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι <sup>ε</sup>δὲ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ.

— and (<sup>f</sup>they) were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

<sup>a</sup> This passage evidently refers back to Gen. 33:19. See also Gen. 48:22. <sup>b</sup> ¶ Or, *lambs*. <sup>c</sup> Gen. 33:19, ἀμνῶν, *he-lambs*. <sup>d</sup> Σιχάρ. Elz. <sup>e</sup> φ. G. and S. <sup>f</sup> Jacob and the patriarchs.

JUD. 2:15.

(197) <sup>a</sup>

JUD. 2:15.

... יד יהוה היתה בם לרעה ... καὶ χεὶρ Κυρίου ἦν ἐπ' αὐτοὺς εἰς κακὰ ...

... the hand of the LORD was against them for evil ... and the hand of the Lord was upon them for evil ...

ACTS 13:11. Καὶ νῦν ἰδοὺ, χεὶρ <sup>b</sup> τοῦ Κυρίου ἐπὶ σὲ ...

And now, behold, the hand of the Lord *is* upon thee ...

<sup>a</sup> See also 1 Sam. 7:13. 12:15; and many other passages. <sup>b</sup> Om. τοῦ. G. and S.

JUD. 5:19.

(198) <sup>a</sup>

JUD. 5:19.

... אז נלחמו מלכי כנען בתענך ... τότε ἐπολέμησαν βασιλεῖς Χαναάν ἐν Θαναὰχ ἐπὶ ὕδατι Μαγεδδῶ ...  
... על מי מגדו ...

... then fought the kings of Canaan in Taanach by the waters of Megiddo ... then fought the kings of Canaan in Thanaach by the water of Mageddo ...

(2 CHR. 35:22.)

(2 CHR. 35:22.)

... ויבא להלחם בנקעת מגדו ... καὶ ἦλθε τοῦ πολεμῆσαι ἐν τῷ πεδίῳ <sup>c</sup> Μαγεδδῶ.

... and (<sup>b</sup>he) came to fight in the valley of Megiddo, ... and he came to fight in the plain of Mageddo.

REV. 16:16. Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ <sup>d</sup> Ἀρμαγεδδών.

And he gathered <sup>e</sup> them together into a place called in the Hebrew tongue, Armageddon.

<sup>a</sup> Comp. 1 Esdr. 1:29, ἀλλὰ συνεστήσατο πρὸς αὐτὸν πόλεμον ἐν τῷ πεδίῳ Μαγεδδῶ· καὶ κατέβησαν οἱ ἄρχοντες πρὸς τὸν βασιλεῖα Ἰασίαν· but [Josias] joined battle with him [the king of Egypt] in the plain of Mageddo, and the princes came against king Josias. <sup>b</sup> Josiah. Comp. Zech. 12:11, as the mourning of Hadadrimmon in the valley of Megiddon. <sup>c</sup> Μαγεδδών. III. XI. and many others. Μαγεδδών. Compl. <sup>d</sup> Ἀρμαγεδδών. G. and S. Μαγεδδών. G. marg. <sup>e</sup> Sc. the kings of the earth ... to the battle, etc.; verse 14.

JUD. 5:24.

(199)

JUD. 5:24.

... תברך מנשים יעל ... Εὐλογηθήν ἔν γυναιξίν Ἰαήλ ...  
; תברך ... ἀπὸ γυναικῶν ἐν σκηναῖς εὐλογηθήν.

Blessed above women shall Jacl  
... be; blessed shall she be above  
women in the tent.

Blessed among women let Jacl ...  
be; let her be blessed above wo-  
men in tents.

LUKE ... <sup>c</sup> εὐλογημένη σὺ ἐν γυναιξίν. --- <sup>42</sup> ... Εὐλογημένη σὺ ἐν  
1:28, 42. γυναιξί...

... blessed *art* thou among women. --- <sup>42</sup> ... Blessed *art* thou  
among women ...

<sup>a</sup> Εὐλογομένη.

<sup>b</sup> Many MSS. read ἐκ γ.

<sup>c</sup> Some MSS. omit the clause here.

JUD. 6:12.

( 200 )

JUD. 6:12.

וַיֹּאמֶר אֱלֹהֵי מִלְאָךְ יְהוָה וַיֹּאמֶר  
... אֱלֹהֵי יְהוָה עִמָּךְ

Καὶ ὤφθη αὐτῷ ὁ ἄγγελος Κυρίου,  
καὶ εἶπε πρὸς αὐτὸν, Κύριος μετὰ  
σοῦ ...

And the angel of the Lord ap-  
peared unto <sup>a</sup> him, and said unto  
him, The Lord *is* with thee ...

And the angel of the Lord ap-  
peared unto him, and said unto  
him, The Lord <sup>b</sup> *is* with thee ...

LUKE Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε ... ὁ Κύριος μετὰ σοῦ ...  
1:28. And the angel came in unto <sup>c</sup> her, and said, ... the Lord *is* with  
thee ...

<sup>a</sup> Gideon.

<sup>b</sup> Or, be.

<sup>c</sup> Mary.

JUD. 6:22.

see

GEN. 32:30.

JUD. 6:23.

( 201 ) <sup>a</sup>

JUD. 6:23.

... שְׁלוֹם לְךָ ...

... Εἰρήνη σοι ...

... Peace *be* unto thee ...

... Peace *be* unto thee ...

||LUKE ... Εἰρήνη ὑμῖν.  
24:36.

... Peace *be* unto you.

||JOHN ... Εἰρήνη ὑμῖν.  
20:19.<sup>b</sup>

... Peace *be* unto you.

1 PET. ... Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.  
5:14.

... Peace *be* with you all that are in Christ Jesus. Amen.

3 JOHN <sup>15</sup> Εἰρήνη σοι ...  
15 (14).

<sup>14</sup> ... Peace *be* to thee ...

<sup>a</sup> See also ch. 19:20. Dan. 10:19; and other passages. Compare 4 Ki. 4:26 (LXX.), ἡ  
εἰρήνη σοι; also 1 Chron. 12:18, *peace, peace be unto thee*. <sup>b</sup> See also verses 21, 26.

JUD. 13:5.

( 202 )

JUD. 13:5.

... כִּי נָזִיר אֱלֹהִים יִהְיֶה הַנַּעַר מִן  
... הַבֶּטֶן

... ὅτι <sup>a</sup> Ναζὶρ Θεοῦ ἔσται τὸ παι-  
δάριον ἀπὸ τῆς κοιλίας ...

... for the child shall be a Nazarite  
unto God from the womb ...

... for the child shall be a Nazarite  
of God from the womb ...

(ISA. 11:1.)

: ונצר משרשיו יפרה ...

...and a <sup>b</sup>branch shall grow out  
of his roots.

(ESA. 11:1.)

... καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβή-  
σεται....and a flower shall arise out of  
his root.MATT.  
2:23.— καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην <sup>c</sup>Ναζαρέτ· ὅπως  
πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.— and He came and dwelt in a city called Nazareth: that  
it might be fulfilled which was spoken by the prophets, He  
shall be called a <sup>d</sup>Nazarene.

<sup>a</sup> Ναζειραῖον ἔσται τῷ Θεῷ. Ed. Alex. Ναζηραῖον τῷ Θεῷ. xi. and Compl. Other Greek  
copies read the word Ναζεραῖον, and one MS. Ναζωραῖον. <sup>b</sup> Vulg. *flos*. Compare  
Isa. 60:21, *the branch of My planting*. (The word נצר occurs elsewhere only in Isa. 14:19;  
and Dan. 11:7.) <sup>c</sup> Ναζαρέθ. <sup>d</sup> Nazarey, Wiclif; Nazarite, Tyndale, Cranmer,  
Geneva, and Rheims.

JUD. 19:22.

see

DEUT. 13:3.

RUTH 1:6.

see

GEN. 50:24.

RUTH 4:18, 22.

(203)

1 CHR. 2:10-13, 15.

פרץ הוליד את  
הצרון: <sup>19</sup> וחצרן  
הוליד את רם ורם  
הוליד את עמינדב:  
<sup>20</sup> ועמינדב הוליד את  
נחשון ונחשון הוליד  
את שלמה: <sup>21</sup> ושלמון  
הוליד את בעז ובעז  
הוליד את עובד:  
<sup>22</sup> ועובד הוליד את  
ישי וישי הוליד את  
דוד:

... Φαρὲς ἐγέννησε  
τὸν Ἑσρώμ· <sup>19</sup> Ἑσ-  
ρώμ ἐγέννησε τὸν  
Ἀράμ· καὶ Ἀράμ  
ἐγέννησε τὸν Ἀμι-  
ναδάβ· <sup>20</sup> καὶ Ἀμι-  
ναδάβ ἐγέννησε τὸν  
Ναασσών· καὶ Ναασ-  
σὼν ἐγέννησε τὸν  
Σαλμών· <sup>21</sup> καὶ Σαλ-  
μὼν ἐγέννησε τὸν  
Βοῶζ· καὶ Βοῶζ ἐγέν-  
νησε τὸν Ὠβήδ·  
<sup>22</sup> καὶ Ὠβήδ ἐγέν-  
νησε τὸν Ἰεσσαί·  
καὶ Ἰεσσαί ἐγέννησε  
τὸν Δαβὶδ.<sup>b</sup>

... Pharez begat  
Hezron, <sup>19</sup> and Hez-  
ron begat Ram, and  
Ram begat Ami-  
minadab, <sup>20</sup> and  
Amminadab begat  
Nahshon, and  
Nahshon begat  
<sup>a</sup>Salmon, <sup>21</sup> and  
Salmon begat Bo-  
az, and Boaz begat  
Obed, <sup>22</sup> and Obed  
begat Jesse, and  
Jesse begat David.

... Phares begat  
Esrom; <sup>19</sup> Esrom  
begat Aram, and  
Aram begat Ami-  
nadab, <sup>20</sup> and Ami-  
nadab begat Naas-  
son, and Naasson  
begat Salmon,  
<sup>21</sup> and Salmon be-  
gat Booz, and Booz  
begat Obed, <sup>22</sup> and  
Obed begat Jesse,  
and Jesse begat  
David.

ורם הוליד את  
עמינדב ועמינדב  
הוליד את נחשון  
נשיא בני יהודה:  
<sup>11</sup> ונחשון הוליד את  
שלמא ושלמא הוליד  
את בעז: <sup>12</sup> ובעז  
הוליד את עובד  
ועובד הוליד את  
ישי: <sup>13</sup> ואישי הוליד  
את דוד.<sup>15</sup> ---...

And <sup>c</sup>Ram begat  
Amminadab, and  
Amminadab begat  
Nahshon, prince  
of the children of  
Judah; <sup>11</sup> and Nah-  
shon begat <sup>d</sup>Sal-  
ma, and Salma be-  
gat Boaz, <sup>12</sup> and  
Boaz begat Obed,  
and Obed begat  
Jesse, <sup>13</sup> and Jesse  
begat ... --- <sup>15</sup> ...  
David...

Καὶ Ἀράμ ἐγέννησε  
τὸν Ἀμιναδάβ, καὶ  
Ἀμιναδάβ ἐγέννησε  
τὸν Ναασσών ἄρ-  
χοντα οἴκου Ἰούδα·  
<sup>11</sup> καὶ Ναασσὼν ἐγέν-  
νησε τὸν Σαλμών,  
καὶ Σαλμών ἐγέν-  
νησε τὸν Βοῶζ, <sup>12</sup> καὶ  
Βοῶζ ἐγέννησε τὸν  
Ὠβήδ, καὶ Ὠβήδ  
ἐγέννησε τὸν Ἰεσ-  
σαί, <sup>13</sup> καὶ Ἰεσσαί  
ἐγέννησε ... --- <sup>15</sup> ...  
Δαυὶδ ...

And Aram begat  
Aminadab, and  
Aminadab begat  
Naasson, prince of  
the house of Juda;  
<sup>11</sup> and Naasson be-  
gat Salmon, and  
Salmon begat Bo-  
oz, <sup>12</sup> and Booz be-  
gat Obed, and O-  
bed begat Jesse,  
<sup>13</sup> and Jesse begat  
... --- <sup>15</sup> ... David...



MATT. 1:3-6.<sup>c</sup> ... Φαρὲς δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ·  
 1:3-6.<sup>c</sup> \* Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν  
 Naassōn· Naassōn δὲ ἐγέννησε τὸν Σαλμών·<sup>5</sup> Σαλμών δὲ  
 ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὡβηδ  
 ἐκ τῆς Ῥούθ· Ὡβηδ δὲ ἐγέννησε τὸν Ἰεσσαί·<sup>6</sup> Ἰεσσαί δὲ ἐγέν-  
 νησε τὸν<sup>f</sup> Δαβὶδ τὸν βασιλέα ...

... and Phares begat Esrom, and Esrom begat Aram, \* and  
 Aram begat Aminadab, and Aminadab begat Naasson, and  
 Naasson begat Salmon, <sup>5</sup> and Salmon begat Booz of Rachab,  
 and Booz begat Obed of Ruth, and Obed begat Jesse, <sup>6</sup> and  
 Jesse begat David the king ...

<sup>a</sup> Or, *Salmah*.

<sup>b</sup> Ad, τὸν βασιλέα. Two MSS. and ed. Alex.

<sup>c</sup> Or, *Aram*.

<sup>d</sup> Or, *Salmon*.

<sup>e</sup> Compare Luke 3:31-33.

<sup>f</sup> Δαυὶδ. G. and S.

1 SAM. 1:11.

(204)

1 KI. 1:11.

... יהוה צבאות אם ראה תראה  
 בעני אמתך

... O LORD of hosts, if Thou wilt  
 indeed look on the affliction of  
 Thine handmaid ...

... Ἀδωναὶ Κύριε Ἐλωὲ σαβαὼθ,  
 ἐὰν ἐπιβλέπων ἐπιβλέψῃς ἐπὶ τὴν  
 ταπείνωσιν τῆς δούλης σου ...

...<sup>a</sup> Adonai, Lord <sup>a</sup> God of Sabaoth,  
 if Thou<sup>b</sup> wilt indeed regard the low  
 estate of Thine handmaiden ...

LUKE 1:48. — ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ ...

— for He hath regarded the low estate of His handmaiden ...

<sup>a</sup> The Hebrew words ארני and אלהים, which nevertheless are not in the Hebrew text.  
 The Compl. reads merely Κύριε σαβαὼθ. <sup>b</sup> Gr. regarding wilt regard.

1 SAM. 1:11 (LXX).

see

NUM. 6:3.

1 SAM. 1:17.

(205)

1 KI. 1:17.

... לבי לשלום ...

... Πορεύου εἰς εἰρήνην ...

... Go in peace ...

... Go in peace ...

(1 SAM. 20:42.)

(1 KI. 20:42.)

... לך לשלום ...

... Πορεύου εἰς εἰρήνην ...

... Go in peace ...

... Go in peace ...

LUKE 7:50. ... πορεύου εἰς εἰρήνην.

... go in peace.

LUKE 8:48.<sup>a</sup> ... πορεύου εἰς εἰρήνην.

... go in peace.

<sup>a</sup> In Mark 5:34 (the parallel place), the phrase is, ὑπάγε εἰς εἰρήνην, go in peace.

1 SAM. 2:1.

(206)<sup>a</sup>

1 KI. 2:1.

ותתפלל חנה ותאמר עלִין לבי  
 ביהוה רמה קרני ביהוה רחב פי  
 על אויבי כי שמחתי בישועתך :

Kaì εἶπεν, Ἐστερεώθη ἡ καρδία  
 μου ἐν Κυρίῳ, ὑψώθη κέρας μου ἐν  
 Θεῷ μου, ἐπλατύνθη ἐπ' ἐχθρούς  
 μου τὸ στόμα μου, εὐφράνθη ἐν  
 σωτηρίᾳ σου.

And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in Thy salvation.

(Psa. 34:3 (4).

... גדלו ליהוה אתי<sup>4</sup>

<sup>3</sup> O magnify the LORD with me...

(Isa. 61:10.)

... תגל נפשי באלהי כי הלבישני  
... בגדי ישע

... my soul shall be joyful in my God; for He hath clothed me with the garments of salvation...

LUKE 1:46, 47. Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, <sup>47</sup> καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρί μου.

And Mary said, My soul doth magnify the Lord, <sup>47</sup> and my spirit hath rejoiced in <sup>b</sup> God my Saviour.

<sup>a</sup> Compare Psa. 69:29, 30.

And she said, My heart is established in the Lord, mine horn is exalted in my God; my mouth is enlarged over mine enemies; I have rejoiced in Thy salvation.

(Psa. 33:3.)

Μεγαλύνετε τὸν Κύριον σὺν ἐμοὶ ...  
Magnify ye the Lord with me...

(Esa. 61:10.)

... Ἀγαλλιᾶσθω ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ, ἐνέδυσσε γάρ με ἱμάτιον σωτηρίου...

... Let my soul rejoice in the Lord, for He hath clothed me with the garment of salvation...

1 SAM. 2:10.

(207)<sup>a</sup>

1 KI. 2:10.

... ויתן עז למלכו וירם קרן משיחו:

... καὶ δίδωσιν ἰσχὺν τοῖς βασιλεῦσιν ἡμῶν, καὶ ὑψώσει κέρας Χριστοῦ αὐτοῦ.

... and He shall give strength unto His king, and exalt the horn of His Anointed.

... and He giveth strength unto our kings, and He will exalt the horn of His Christ.

MATT. 2:4.<sup>b</sup> ... ποῦ ὁ Χριστὸς γεννᾶται.

... where <sup>c</sup> Christ should be born.

MATT. 16:16. ... Σὺ εἶ ὁ Χριστὸς...

... Thou art the Christ...

MAR. 14:61. ... Σὺ εἶ ὁ Χριστὸς...;

... Art Thou the Christ...?

LUKE 2:26. ... πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου.

... before he had seen <sup>d</sup> the Lord's Christ.

JOHN 1:20.<sup>e</sup> ... Οὐκ εἰμὶ ἐγὼ ὁ Χριστός.

... I am not the Christ.

JOHN 1:41. ... Εὐρήκαμεν τὸν <sup>f</sup> Μεσσίαν, (ὃ ἐστι μεθερμηνεύμενον, <sup>g</sup> ὁ Χριστός.)

... We have found the Messiah, (which is, being interpreted, <sup>h</sup> the Christ.)

JOHN 4:25.	... Οἶδα ὅτι <sup>ι</sup> Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός) ... ... I know that Messias cometh, (which is called Christ) ...
JOHN 7:26.	... μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν <sup>κ</sup> ἀληθῶς ὁ Χριστός; ... Do the rulers know indeed that this is the very Christ?
JOHN 20:31.	... ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστός ... ... that ye might believe that Jesus is the Christ ...
ACTS 2:36.	... ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε. ... that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
ACTS 9:22.	... συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. ... proving that this is <sup>ι</sup> very Christ.

<sup>α</sup> This appears to be the first place in which the promised Saviour is expressly styled **πῦς** or **Χριστός**. Compare verse 35. **Psa.** 2:2. 28:8. 84:9. 132:10, 17. **Dan.** 9:25, 26.  
<sup>β</sup> The N. T. texts printed above are selected from the very numerous passages in which the word **Χριστός** occurs, as some of the most remarkable. <sup>γ</sup> *Rather, the Christ.* <sup>δ</sup> Answering to the O. T. phrase, *the Lord's anointed.* See **1 Sam.** 16:6. **Lam.** 4:20, etc. etc.  
<sup>ε</sup> **Comp.** **1 Jo.** 2:22. 5:1. <sup>ς</sup> *Μεσίαν.* <sup>ζ</sup> **Om.** **δ.** **G. and S.** <sup>η</sup> **¶** *Or, the Anointed.*  
<sup>ι</sup> *Μεσίας.* <sup>κ</sup> **Om.** *ἀληθῶς.* **G. and S.** <sup>ι</sup> *Rather, the Christ: the word very is introduced improperly.*

1 SAM. 2:10 (LXX.).

see

JER. 19:25.

1 SAM. 2:26.

(208)

1 KI. 2:26.

והנער שמואל הלך וגדל וטוב גם  
עם יהוה וגם עם אנשים :

And the child Samuel grew on,  
and was in favour both with the  
LORD, and also with men.

Καὶ τὸ παιδάριον Σαμουὴλ ἐπο-  
ρεύετο, <sup>α β</sup> καὶ ἦν ἀγαθὸν μετὰ  
Κυρίου καὶ μετὰ ἀνθρώπων.

And the child Samuel advanced,  
and was <sup>γ</sup> in favour with the Lord,  
and with men.

LUKE 2:52. Καὶ Ἰησοῦς πρόεκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις.

And Jesus increased in wisdom and <sup>δ</sup> stature, and in favour  
with God and man.

<sup>α</sup> **Ad.** *μεγαλυνόμενον.* **Alex. Ald.** etc. **Ad.** καὶ ἐμεγαλύνετο. **x. Compl.** <sup>β</sup> καὶ ἀρεστὸν ἦν Θεοῦ καὶ ἀνθρώπων. **Arm. ed.** καὶ ἠγαπήσται Θεῷ καὶ ἀνθρώποις. **Arm.** 4. <sup>γ</sup> **¶** *Or, age.* <sup>δ</sup> **¶** *Gr. good.*

1 SAM. 12:22.

(209)<sup>α</sup>

1 KI. 12:22.

כי לא יטש יהוה את עמו ...

“Οτι οὐκ <sup>β</sup> ἀπώσεται Κύριος τὸν  
λαὸν αὐτοῦ ...

For the LORD will not forsake  
His people ...

For the Lord will not cast away  
His people ...

(PSA. 94:14.)

... כִּי לֹא יִטֵּשׁ יְהוָה עַמּוֹ ...

For the LORD will not cast off  
His people ...

(PSA. 93:14.)

"Οτι οὐκ ἀπόσεται Κύριος τὸν  
λαὸν αὐτοῦ ...For the Lord will not cast away  
His people ...ROM. 11:1, 2. *Λέγω οὖν, Μὴ ἀπόσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; ... <sup>2</sup> οὐκ ἀπό-  
σατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω ...*I say then, Hath God cast away His people? ... <sup>2</sup> God hath  
not cast away His people which He foreknew ...<sup>a</sup> Comp. 1 Ki. 6:13, ... *My people Israel.*<sup>b</sup> ἀπόσατο. One MS.

1 SAM. 13:14.

(210)

1 KI. 13:14.

... בקש יהוה לו איש כלבבו ...

... the LORD hath sought Him a  
man after His own heart ...... καὶ ζητήσῃ Κύριος ἑαυτῷ <sup>a</sup> ἄν-  
θρωπον κατὰ τὴν καρδίαν αὐτοῦ ...... and the Lord will seek unto  
Himself a man after His *own*  
heart ...ACTS 13:22. ... <sup>b</sup> ἄνδρα κατὰ τὴν καρδίαν μου, ὅς ποιήσῃ πάντα τὰ θελήματά  
μου.

... a man after Mine own heart, which shall fulfil all My will.

<sup>a</sup> ἄνδρα. Arm. 1., Arm. ed., Georg.<sup>b</sup> Om. ἄνδρα.

1 SAM. 14:45.

(211)

1 KI. 14:45.

... אם יפל משערת ראשו ארצה ...

... there shall not one hair of his  
head fall to the ground ...... εἰ πεσεῖται τριχὸς τῆς κεφαλῆς  
αὐτοῦ ἐπὶ τὴν γῆν ...... <sup>a</sup> there shall not a hair of his  
head fall to the ground ...

(2 SAM. 14:11.)

: אם יפל משערת בנך ארצה :

... there shall not one hair of thy  
son fall to the earth.

(2 KI. 14:11.)

... εἰ πεσεῖται ἀπὸ τῆς τριχὸς τοῦ  
υἱοῦ σου ἐπὶ τὴν γῆν.... <sup>a</sup> there shall not a hair of thy  
son fall to the ground.

(1 KI. 1:52.)

... לא יפל משערתו ארצה ...

... there shall not an hair of him  
fall to the earth ...

(3 KI. 1:52.)

... εἰ πεσεῖται τῶν τριχῶν αὐτοῦ  
ἐπὶ τὴν γῆν ...... <sup>a</sup> there shall not *one* of his hairs  
fall to the ground ...LUKE 21:18. *Καὶ θριξὲκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.*  
But there shall not an hair of your head perish.ACTS 27:34. ... οὐδενὸς γὰρ ὑμῶν θριξὲκ τῆς κεφαλῆς <sup>b</sup> πεσεῖται.

... for there shall not an hair fall from the head of any of you.

<sup>a</sup> Gr. *if thee shall fall.*<sup>b</sup> ἀπολεῖται. G. and S.



1 SAM. 20:42.	see	1 SAM. 1:17.
1 SAM. 21:6 (7).	(212)	1 KI. 21:6.
... ויתן לו הכהן קדש <sup>7</sup>		Καὶ ἔδωκεν αὐτῷ Ἀβιμέλεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως...
<sup>6</sup> So the priest gave him hallowed bread...		And <sup>a</sup> Abimelech the priest gave unto him the <sup>b</sup> shew-bread ...
MATT. 12:4. — πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν ... ;		— how he entered into the house of God, and did eat the shew-bread ... ?
MARK 2:26. — πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν ... ;		— how he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread ... ?
LUKE 6:4. — ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε ... ;		— how he went into the house of God, and did take and eat he shew-bread ... ?
<sup>a</sup> Heb. אַבִּימֶלֶךְ <i>Abimelech</i> , see ver. 1. Called also, in chap. 14:3, אֲחִיָּה <i>Ahiah</i> ; and in Mark 2:26, Ἀβιδθαρ. <sup>b</sup> Gr. <i>loaves of proposition</i> .		

1 SAM. 25:17. 25.	see	DEUT. 13:13.
1 SAM. 25:32.	(213) <sup>a</sup>	1 KI. 25:32.
... ברוך יהוה אלהי ישראל ...		... Εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ ...
... Blessed <i>be</i> the LORD God of Israel ...		... Blessed <i>be</i> the Lord God of Israel ...
(PSA. 41:13.)		(PSA. 40:13.)
... ברוך יהוה אלהי ישראל ...		Εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ ...
Blessed <i>be</i> the LORD God of Israel ...		Blessed <i>be</i> the Lord God of Israel ...
LUKE 1:68. Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ ...		
Blessed <i>be</i> the Lord God of Israel ...		
<sup>a</sup> See also 1 Ki. 1:48. 8:15. 1 Chr. 16:36. 29:10 ( <i>bē Thou</i> ). 2 Chr. 2:12. 6:4. Psal. 72:18. 106:48.		

2 SAM. 1:16.	see	LEV. 20:9.
2 SAM. 7:8, 14.	(214) <sup>a</sup>	2 KI. 7:8, 14.
... כה אמר יהוה צבאות ...		... Τάδε λέγει Κύριος παντοκράτωρ ...
אני אהיה לו לאב והוא יהיה לי לבן ...		... <sup>14 b</sup> Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν ...



GAL. ... ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

4:14. ... but (ye) received me as an angel of God, *even* as Christ Jesus.

<sup>a</sup> See also ver. 20; and comp. the LXX. copy of Esth. 5:2 (or "the Rest of Esther," 15:13).

2 SAM. 16:10.<sup>a</sup>

(217)

2 KI. 16:10.

... מה לי ולכם בני צרויה

... What have I to do with you,  
ye sons of Zeruiah? ...

... Τί ἐμοὶ καὶ ὑμῖν, υἱὸι Σαρωνίας; ...

... What have I to do with you, *ye*  
sons of Saruia? ...

(1 KI. 17:18.)

(3 KI. 17:18.)

... מה לי ולך איש האלהים

... What have I to do with thee,  
O thou man of God? ...

... Τί ἐμοὶ καὶ σοὶ, ἄνθρωπε τοῦ  
Θεοῦ; ...

... What have I to do with thee,  
O *thou* man of God? ...

||MATT. ... Τί ὑμῖν καὶ σοὶ, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ; ...

8:29. ... What have we to do with Thee, Jesus, Thou Son of God? ...

||MARK ... Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ...

5:7. ... What have I to do with Thee, Jesus, *Thou* Son of the most  
high God? ...

||LUKE ... Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ...

8:28. ... What have I to do with Thee, Jesus, *Thou* Son of God most  
high? ...

JOHN ... Τί ἐμοὶ καὶ σοὶ, γύναι; ...

2:4. ... Woman, what have I to do with thee? ...

<sup>a</sup> Repeated chap. 19:22. Comp. 1 Esdr. 1:26, Τί ἐμοὶ καὶ σοὶ ἐστι, βασιλεῦ τῆς Ἰουδαίας;

2 SAM. 19:27.

see

2 SAM. 14:17.

2 SAM. 22.

see

PSA. 18.

1 KI. 1:52.

see

1 SAM. 14:45.

1 KI. 2:37.

see

LEV. 20:9.

1 KI. 8:11.

see

EXOD. 40:34.

1 KI. 17:9.

(218)

3 KI. 17:9.

קום לך צרפתה אשר לצידון  
וישבת שם הנה צויתי שם אשה  
אלמנה לכלכלך :

Arise, get thee to Zarephath, *which*  
*belongeth* to Zidon, and dwell there:  
behold, I have commanded a wi-  
dow woman there to sustain thee.

Ἀνάστηθι, καὶ πορεύου εἰς Σαρεπ-  
τὰ τῆς <sup>a</sup> Σιδωνίας· ἰδοὺ ἐντέταλμαι  
ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν  
σε.

Arise, and go to Sarepta <sup>b</sup> of Si-  
don: behold, I have commanded  
a widow woman there to sustain  
thee.

LUKE  
4:26.— καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμψθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς <sup>c</sup> Σιδῶνος πρὸς γυναῖκα χήραν.

— but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

<sup>a</sup> Σιδῶνος.<sup>b</sup> Gr. of the Sidonian land.<sup>c</sup> Or, Σιδωνίας, or Σιδονίας.

1 KI. 17:18.

see

2 SAM. 16:10.

1 KI. 19:10, 14.

(219)

3 KI. 19:10, 14.

וַיֹּאמֶר קִנְאָ לִיהוָה אֱלֹהֵי  
צְבָאוֹת כִּי עֲזָבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל  
אֶת מִזְבְּחֶיךָ הָרָסוּ וְאֶת נְבִיאֶיךָ  
הָרְגוּ בַּחֶרֶב וְאוֹתֵר אֲנִי לְבַדִּי  
וַיִּבְקְשׁוּ אֶת נַפְשִׁי לִקְחָתָהּ: ---  
14 וַיֹּאמֶר קִנְאָ לִיהוָה אֱלֹהֵי  
צְבָאוֹת כִּי עֲזָבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל  
אֶת מִזְבְּחֶיךָ הָרָסוּ וְאֶת נְבִיאֶיךָ  
הָרְגוּ בַּחֶרֶב וְאוֹתֵר אֲנִי לְבַדִּי  
וַיִּבְקְשׁוּ אֶת נַפְשִׁי לִקְחָתָהּ:

Καὶ εἶπεν Ἠλιοῦ, Ζηλῶν ἐξήλωκα τῷ Κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ἰσραὴλ· τὰ θυσιαστήριά σου κατέσκαψαν, καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν. --- 14 Καὶ εἶπεν Ἠλιοῦ, Ζηλῶν ἐξήλωκα τῷ Κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ Ἰσραὴλ· καὶ τὰ θυσιαστήριά σου <sup>a</sup> καθεῖλαν, καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν.

And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. --- 14 And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

And Eliu said, I have been very jealous for the Lord Almighty; for the children of Israel have forsaken Thee; they have digged down Thine altars, and slain Thy prophets with the sword; and I <sup>b</sup> only am left, and they seek my life to take it away. --- 14 And Eliu said, I have been very jealous for the Lord Almighty; for the children of Israel have forsaken Thy covenant; they have overthrown Thine altars, and slain Thy prophets with the sword; and I <sup>b</sup> only am left, and they seek my life to take it away.

ROM.  
11:2, 3.

... Ἡ οὐκ οἶδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὥς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ <sup>c</sup> λέγων, <sup>3</sup> Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, <sup>a</sup> καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καὶ ἐγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου.<sup>e</sup>

... Wot ye not what the scripture saith of <sup>f</sup> Elias? how he maketh intercession to God against Israel, saying, <sup>3</sup> Lord, they



have killed thy prophets, and digged down Thine altars; and I am left alone, and they seek my life.

<sup>a</sup> κατέσκαψαν. Compl. etc. <sup>b</sup> Gr. superlative; *very lonely*, or *entirely alone*. <sup>c</sup> Om. λέγων. G. and S. <sup>d</sup> Om. καλ. <sup>e</sup> Ad. λαβεῖν αὐτήν. Cod. Ephrem. <sup>f</sup> ¶ Gr. in *Elias*?

1 KI. 19:15, 18.

(220)

3 KI. 19:15, 18.

וַיֹּאמֶר יְהוָה אֵלָיו ... ---  
וְהִשְׁאֲרֵתִי בִּישְׂרָאֵל <sup>18</sup> שְׁבַע  
אַלְפִים כָּל הַבְּרִנִּים אֲשֶׁר לֹא כָּרְעוּ  
לְבָעַל ...

Καὶ εἶπε Κύριος πρὸς αὐτὸν ... ---  
<sup>18</sup> <sup>b</sup> Καὶ καταλείψεις ἐν Ἰσραὴλ  
ἐπτὰ χιλιάδας ἀνδρῶν, πάντα γό-  
νατα ἃ οὐκ <sup>c</sup> ὠκλάσαν γόνυ <sup>d</sup> τῷ  
Βάαλ ...

And the LORD said unto him ...  
--- <sup>18</sup> Yet <sup>a</sup> I have left *Me* seven  
thousand in Israel, all the knees  
which have not bowed unto Baal...

And the Lord said unto him ...  
--- <sup>18</sup> And thou shalt leave in Israel  
seven thousand men, all the knees  
which have not <sup>e</sup> bowed unto Baal...

ROM. 11:4. Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμᾶντῳ ἐπ-  
τακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

But what saith the answer of God unto him? I have reserved  
to Myself seven thousand men, who have not bowed the knee  
to the image of Baal.

<sup>a</sup> ¶ Or, *I will leave*. <sup>b</sup> Κατέλιπον. One MS. Καλ καταλείψω. Compl. etc. <sup>c</sup> ἔκαμψαν.  
Ald. Compl. and several MSS. <sup>d</sup> τῇ. Ald. Compl. and many MSS. <sup>e</sup> Gr. bowed  
the knee.

1 KI. 22:17.

see

NUM. 27:17.

1 [or 3] KI. 22:19.

(221) <sup>a</sup>

2 CHR. 18:18.

רָאִיתִי אֶת יְהוָה ...  
יֹשֵׁב עַל כִּסְאוֹ ...  
... I saw the LORD  
sitting on His  
throne ...

... εἶδον Θεὸν Ἰσ-  
ραὴλ καθήμενον ἐπὶ  
<sup>b</sup> θρόνου αὐτοῦ ...  
... I saw the God  
of Israel sitting  
upon His throne...

רָאִיתִי אֶת יְהוָה ...  
יֹשֵׁב עַל כִּסְאוֹ ...  
... I saw the LORD  
sitting upon His  
throne ...

... εἶδον τὸν Κύριον  
καθήμενον ἐπὶ θρό-  
νου αὐτοῦ ...  
... I saw the Lord  
sitting upon His  
throne ...

(ISA. 6:1.)

(ESA. 6:1.)

וַאֲרָאָה אֶת אֲדֹנָי יֹשֵׁב עַל  
כִּסֵּא רָם וְנִשְׂא ...

... εἶδον τὸν Κύριον καθήμενον ἐπὶ  
θρόνου ὑψηλοῦ καὶ ἐπηρμένον ...

... I saw also the LORD sitting upon  
a throne, high and lifted up ...

... I saw the Lord sitting upon a  
throne high and lifted up ...

REV. 4:2.<sup>c</sup> ... καὶ ἐπὶ <sup>d</sup> τοῦ θρόνου καθήμενος.  
... and *One* sat on the throne.

REV. 7:10. ... Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ <sup>e</sup> τοῦ θρόνου ...  
... Salvation to our God which sitteth upon the throne ...

REV. ... καὶ προσεκύνησαν τῷ Θεῷ τῷ καθήμενῳ ἐπὶ <sup>†</sup> τοῦ θρόνου ...  
19:4. ... and (they) worshipped God that sat on the throne ...

REV. Καὶ εἶπεν ὁ καθήμενος ἐπὶ <sup>‡</sup> τοῦ θρόνου ...  
21:5. And He that sat upon the throne said ...

<sup>a</sup> Comp. Psal. 9:4, *Thou satest in the throne.* 47:8, *God sitteth upon the throne of His holiness.* And in the N. T., Matt. 19:28, and 25:31, *the throne of His glory.* Heb. 8:1, *the throne of the Majesty in the heavens.* 12:2, *the throne of God.* <sup>b</sup> Δι. τοῦ. Ed. Alex. etc. <sup>c</sup> See Eze. 1:26, *infra.* See also Rev. 4:9, 10. 5:1, 7, 13. 6:16. 7:15. 20:11 (*a great white throne*; compare Dan. 7:9, *infra*). <sup>d</sup> τὸν θρόνον. <sup>e</sup> τῷ θρόνῳ. <sup>f</sup> τῷ θρόνῳ. <sup>‡</sup> τῷ θρόνῳ. G. and S.

2 KI. 1:2.

(222) <sup>a</sup>

4 KI. 1:2.

לְכוּ דַרְשׁוּ בְּעֵל זְבוּב אֱלֹהֵי ... Δεῦτε καὶ ἐπιζητήσατε ἐν τῷ  
... עקרון <sup>b</sup> Βααλ μυῖαν θεὸν Ἀκκαρων ...

... Go, enquire of Baal-zebub the ... Go and enquire of Baal-fly, the  
god of Ekron ... god of Accaron ...

MATT. ... Εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν ...  
10:25. ... If they have called the Master of the house <sup>c</sup> Beelzebub...

||MATT. ... ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.  
12:24.<sup>d</sup> ... by <sup>c</sup> Beelzebub the prince of the devils.

||MARK ... ἔλεγον, ὅτι Βεελζεβούλ ἔχει, κ.τ.λ.  
3:22. ... (they) said, He hath Beelzebub, etc.

||LUKE ... Ἐν Βεελζεβούλ ἄρχοντι τῶν δαίμονιων ...  
11:15.<sup>e</sup> ... through <sup>c</sup> Beelzebub the chief of the devils ...

<sup>a</sup> See also verses 6 and 16. <sup>b</sup> Βααλ μιαντῶ (i.e. polluted). Slav. <sup>c</sup> ¶ Gr. *Beelzebub*.  
<sup>d</sup> See also verse 27. <sup>e</sup> See also verses 18, 19.

2 KI. 1:8.

(223)

4 KI. 1:8.

אִישׁ שָׁעַר וְאִזּוֹר עוֹר אִזּוֹר ... Ἀνὴρ δασύς, καὶ ζώνην δερμα-  
... בְּמַתְנוֹ תִּינָהן περικεζωσμένος τὴν ὀσφύν  
αὐτοῦ ...

... He was an hairy man, and girt with a girdle of leather about his loins ...  
... He was a hairy man, and girt with a leathern girdle about his loins ...

||MATT. Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου,  
3:4. καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ ...  
And the same John had his raiment of camel's hair, and a leathern girdle about his loins ...

||MARK Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερμα-  
1:6. τίνην περὶ τὴν ὀσφύν αὐτοῦ ...

And John was clothed with camel's hair, and with a girdle of a skin about his loins ...

2 KI. 1:10.

( 224 )<sup>a</sup>

4 KI. 1:10.

ויענה אליהו וידבר ... אם איש  
אלהים אני תרד אש מן השמים  
ותאכל אתך ואת חמשיך ...

Καὶ ἀπεκρίθη Ἡλίου ... Καὶ εἰ ἄν-  
θρωπος Θεοῦ ἐγὼ, καταβήσεται  
πῦρ ἐκ τοῦ οὐρανοῦ, καὶ καταφά-  
γεται σε καὶ τοὺς πενήκοντά σου,  
κ.τ.λ.

And Elijah answered and said ...  
If I *be* a man of God, then let fire  
come down from heaven, and con-  
sume thee and thy fifty, etc.

And Eliu answered and said ... If  
I *be* a man of God, fire shall come  
down out of heaven, and consume  
thee and thy fifty, etc.

LUKE  
9:54.

... Κύριε, θέλεις εἰπόμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ  
ἀναλῶσαι αὐτοὺς, <sup>b</sup> ὥς καὶ Ἑλίας ἐποίησε;

... Lord, wilt Thou that we command fire to come down from  
heaven, and consume them, even as Elias did?

<sup>a</sup> See verses 10—12.

<sup>b</sup> Om. ὥς καὶ Ἡ. ἐπ.

2 KI. 2:11.

( 225 )

4 KI. 2:11.

... ויעל אליהו בסערה השמים :

... καὶ ἀνελήφθη Ἡλίου ἐν συσ-  
σεισμῷ <sup>a</sup> ὥς εἰς τὸν οὐρανόν.

... and Elijah went up by a whirl-  
wind into heaven.

... And Eliu was taken up in a  
whirlwind as *it were* into heaven.

MARK  
16:19.

... ἀνελήφθη εἰς τὸν οὐρανόν ...

... He was received up into heaven ...

<sup>a</sup> Many MSS. om. ὥς.

2 KI. 9:7.

( 226 )

4 KI. 9:7.

... ונקמתי דמי עבדי הנביאים  
ודמי כל עבדי יהוה מיד איזבל :

... καὶ ἐκδικήσεις <sup>a</sup> τὰ αἵματα τῶν  
δούλων μου τῶν προφητῶν, καὶ <sup>b</sup> τὰ  
αἵματα πάντων τῶν δούλων Κυρίου  
ἐκ χειρὸς Ἰεζάβελ.

... that I may avenge the blood of  
My servants the prophets, and the  
blood of all the servants of the  
Lord, at the hand of Jezebel.

... and thou shalt avenge the <sup>c</sup> blood  
of My servants the prophets, and  
the <sup>c</sup> blood of all the servants of  
the Lord, at the hand of Jezabel.

REV.  
11:18.

... καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις ...

... and that Thou shouldest give reward unto <sup>d</sup> Thy servants  
the prophets ...

REV.  
19:2.<sup>e</sup>

... καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ <sup>f</sup> τῆς χειρὸς αὐτῆς.  
... and (He) hath avenged the blood of His servants at <sup>g</sup> her  
hand.

<sup>a</sup> τὸ αἷμα. <sup>b</sup> τὰ αἵμα. <sup>c</sup> Gr. *bloods*. <sup>d</sup> A very frequent expression in the Old Test.  
See Dan. 9:10, and Amos 3:7 infra. <sup>e</sup> Comp. No. 193, supra. <sup>f</sup> Om. τῆς. G. and S.  
<sup>g</sup> the great whore (viz. Babylon). Comp. ch. 2:20, Ἰεζαβήλ.

2 KI. 20:3.

see

Exod. 15:26.

1 CHR. 2:10, etc.	see	RUTH 4:18-22.
1 CHR. 16:36.	see	NUM. 5:22.
1 CHR. 17:12.	( 227 )	1 CHR. 17:12.
... הוא יבנה לי בית ...		Αὐτὸς οἰκοδομήσει μοι οἶκον ...
He shall build Me an house ...		He shall build Me a house ...
ACTS 7:47.	Σολομῶν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.	
	But Solomon built Him an house.	
1 CHR. 21:1.	( 228 ) <sup>a</sup>	1 CHR. 21:1.
... ויעמד שטן על ישראל ...		Καὶ ἔστη <sup>c</sup> διάβολος ἐν τῷ Ἰσραὴλ...
And <sup>b</sup> Satan stood up against Is- rael ...		And the devil stood up in Israel...
REV. 12:9.	... ὁ δράκων ὁ μέγας, ὁ ὄφιν ὁ ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ ὁ Σατανᾶς ...	
	... the great dragon ... that old serpent, called the devil, and Satan ...	
REV. 20:2.	... τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι διάβολος καὶ Σατανᾶς ...	
	... the dragon, that old serpent, which is the devil, and Satan ...	
<sup>a</sup> See No. 233, and Psa. 109:6, and Zech. 3:2, <i>infra</i> ; also the Heb. of Num. 22:22, 32. Ezra 4:6. Psa. 38:20, and numerous other passages. <sup>b</sup> Or, the adversary. <sup>c</sup> Some MSS. Σατάν.		
1 CHR. 29:10-13.	( 229 )	1 CHR. 29:10-13.
... ברוך אתה אלהי יהוה אלהי ישראל אבינו מעולם ועד עולם: <sup>11</sup> לך יהוה הגדלה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ לך יהוה הממלכה והמתנשא לכל לראש: <sup>12</sup> והעשר והכבוד מלפניך ... <sup>13</sup> ועתה אלהינו מודים אנחנו לך ומהללים לשם תפארתך:		... Εὐλογητὸς εἰ Κύριε ὁ Θεὸς Ἰσ- ραὴλ ὁ Πατὴρ ἡμῶν ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος. <sup>11</sup> σοὶ Κύριε ἡ μεγαλωσύνη, καὶ ἡ δύναμις, καὶ τὸ καύχημα, καὶ ἡ νίκη, καὶ ἡ ἰσχὺς, ὅτι σὺ πάντων τῶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς δεσπόξεις· ἀπὸ προσώπου σου ταράσσεται πᾶς βασιλεὺς, καὶ ἔθνος. <sup>12</sup> παρὰ σοῦ ὁ πλοῦτος καὶ ἡ δόξα ... <sup>13</sup> καὶ νῦν Κύριε ἐξομολογούμεθά σοι, καὶ αἰνοῦμεν τὸ ὄνομα τῆς καυχίσεώς σου.
... Blessed be Thou, LORD God of Israel, our Father, for ever and ever. <sup>11</sup> Thine, O LORD, is the great- ness, and the power, and the glory, and the victory, and the majesty: for all <i>that is</i> in the heaven and in		... Blessed art Thou, Lord God of Israel, our Father, <sup>a</sup> from ever- lasting to everlasting. <sup>11</sup> Thine, O Lord, is the greatness, and the power, and the <sup>b</sup> glory, and the victory, and the might; for Thou



the earth *is Thine*: Thine is the kingdom, O LORD, and Thou art exalted as Head above all. <sup>12</sup> Both riches and honour *come* of Thee ... <sup>13</sup> Now therefore, our God, we thank Thee, and praise Thy glorious name.

ruldest over all that are in the heaven, and upon the earth: before Thy face every king and nation is troubled. <sup>12</sup> From Thee *are* riches and glory ... <sup>13</sup> And now, Lord, we thank Thee, and praise Thy glorious name.

||MATT. 6:9, 10, 13. ... Πάτερ ἡμῶν ... ἁγιασθήτω τὸ ὄνομά σου. <sup>10</sup> ... <sup>d</sup> ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. --- <sup>13</sup> ... <sup>e</sup> ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

... Our Father ... hallowed be Thy name: <sup>10</sup> ... in earth, as it is in heaven: --- <sup>13</sup> ... for Thine is the kingdom, and the power, and the glory, for ever. Amen.

||LUKE 11:2. ... Πάτερ ἡμῶν ... ἁγιασθήτω τὸ ὄνομά σου ... ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

... Our Father ... hallowed be Thy name ... as in heaven, so in earth.

REV. 4:11. Ἄξιός εἰ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ...

Thou art worthy, O Lord, to receive glory, and honour, and power ...

REV. 5:12, 13. ... Ἄξιόν ἐστι τὸ Ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. <sup>13</sup> ... Τῷ καθήμενῷ ἐπὶ τοῦ θρόνου καὶ τῷ Ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

... Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. <sup>13</sup> ... Blessing, and honour, and glory, and power, *be* unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

REV. 7:12. ... Ἀμήν. ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

... Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.<sup>5</sup>

<sup>a</sup> Gr. *from the age and unto the age*. <sup>b</sup> Gr. *boasting*. <sup>c</sup> Gr. *the name of Thy boasting*. <sup>d</sup> *ὡς* om. in some MSS. <sup>e</sup> Griesbach, Scholz, and the Vulg. omit the doxology. Comp. Psa. 22:28, *For the kingdom is the LORD's: ὅτι τοῦ Κυρίου ἡ βασιλεία*. <sup>f</sup> Griesbach and the Vulg. omit a great part of the Lord's prayer in Luke, including all the words cited above, except Πάτερ, ἁγιασθήτω τὸ ὄνομα σου. Scholz, in the portion above-cited, agrees with the Received Text. <sup>g</sup> Comp. also 1 Tim. 1:17. Rev. 1:6; and the doxologies in the apostolic epistles generally.

1 CHR. 29:15.

see

GEN. 23:4.

2 CHR. 18:16.

see

NUM. 27:17.

2 CHR. 18:18.	see	1 KI. 22:19.
2 CHR. 19:7.	see	DEUT. 10:17 (No. 162).
2 CHR. 20:7.	(230)	2 CHR. 20:7.
... ותתנה לזרע אברהם אהבך לעולם:		... καὶ ἔδωκας αὐτὴν σπέρματι Ἀβραὰμ τῷ ἡγαπημένῳ σου εἰς τὸν αἰῶνα;
...and gavest it to the seed of Abraham Thy friend for ever?		...and gavest it to Thy beloved seed of Abraham for ever?
(ISA. 41:8.)		(ESA. 41:8.) <sup>b</sup>
... זרע אברהם אהבי ...		... σπέρμα Ἀβραὰμ ὃν ἡγάπησα.
...the seed of Abraham My friend.		...the seed of Abraham whom I have loved.
JAMES 2:23. ... καὶ φίλος Θεοῦ ἐκλήθη.		
... and he was called the friend of God.		
<sup>a</sup> φίλω. Compl. and two MSS. <sup>b</sup> Symmachus has here, σπέρμα Ἀβραὰμ τοῦ φίλου μου.		
2 CHR. 29:31.	see	LEV. 7:12.
2 CHR. 35:22.	see	JUD. 5:19.
EZRA 7:12.	see	DEUT. 10:17 (No. 161).
NEH. 1:5.	see	EXOD. 20:6.
NEH. 9:6.	(231)	NEH. 9:6.
... ואתה מחיה את כלם ...		... καὶ σὺ ζωοποιεῖς τὰ πάντα ...
... and Thou preservest them all ...		... and thou quickenest all things...
1 TIM. 6:13. Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ἡζωοποιούντος τὰ πάντα...		
I give thee charge in the sight of God, who quickeneth all things...		
<sup>a</sup> ἡζωογονούντος.		
NEH. 9:29.	see	LEV. 18:5.
ESTH. 5:3.	(232) <sup>a</sup>	ESTH. 5:3.
ויאמר לה המלך מה לך אסתר המלכה ... עד חצי המלכות וינתן לך:		Καὶ εἶπεν ὁ βασιλεὺς, Τί θέλεις, Ἑσθήρ; ... ἕως <sup>b</sup> τοῦ ἡμίσεος τῆς βασιλείας μου, καὶ ἔσται σοι.
Then said the king unto her; What wilt thou, queen Esther? ... it shall be even given thee to the half of the kingdom.		And the king said, What wilt thou, Esther? ... ask even unto the half of my kingdom, and it shall be done for thee.

MARK ... εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἵτησόν με ὃ ἐὰν θέλῃς, καὶ  
6:22,23. δώσω σοί. <sup>23</sup> ... ἕως ἡμίους τῆς βασιλείας μου.

... the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. <sup>23</sup> ... unto the half of my kingdom.

<sup>a</sup> See also verse 6, and ch. 7:2.

<sup>b</sup> Om. τοῦ. Compl. Ald. etc.

JOB 1:7.

(233) <sup>a</sup>

JOB 1:7.

... וַיַּעַן הַשָּׂטָן אֶת יְהוָה ויאמר  
מֵשׁוּם בָּאָרֶץ וּמִהַתְּהַלֵּךְ בָּהּ :

... καὶ ἀποκριθεὶς ὁ διάβολος τῷ Κυρίῳ, εἶπε, Περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ' οὐρανὸν πάρεμι.

... Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

... And the devil answered the Lord, and said, I am come *from* compassing the earth, and walking up and down <sup>a</sup> under heaven.

1 PET.  
5:8.<sup>b</sup>

... ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, <sup>c</sup> ὥς λέων ὠρυόμενος, περιπατεῖ ...

... because your adversary the devil, as a roaring lion, walketh about ...

<sup>a</sup> Gr. *in the earth under heaven*.

<sup>b</sup> Comp. Rev. 12:9. 20:8.

<sup>c</sup> Comp. Ps. 22:13, (LXX. ὡς λέων ὁ ἀρπάζων καὶ ὠρυόμενος.)

JOB 3:16.

(234) <sup>a</sup>

JOB 3:16.

... או כּנפּל טמון — — ἢ ὥσπερ ἔκτρωμα ...

— or as an hidden untimely birth ...

— or as an abortive ...

1 COR.  
15:8.

... ὥσπερ εἰ τῷ ἐκτρώματι ...

... as of <sup>b</sup> one born out of due time.

<sup>a</sup> Comp. Num. 12:12 (LXX.), ὥσει ἐκτρώμα· and Ps. 58:8 (Heb.).

<sup>b</sup> Or, *an abortive*.

JOB 5:13.

(235)

JOB 5:13.

... לְכָד חֲכָמִים בְּעֶרְמָם

Ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσῃ <sup>a</sup> ...

He taketh the wise in their own craftiness ...

Who taketh the wise in *their own* prudence ...

1 COR.  
3:19.

... γέγραπται γὰρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

... for it is written, He taketh the wise in their own craftiness.

<sup>a</sup> Ad. αὐτῶν. Ed. Alex.

JOB 13:16.

(236)

JOB 13:16.

... גַּם הוּא לִי לִישׁוּעָה

— καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν ...

He also *shall be* my salvation ... — and this shall turn to my salvation...

PHIL. 1:19. *Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν...*  
For I know that this shall turn to my salvation...

JOB 13:28.

(237)

JOB 13:28.

... כבגד אכלו עש ...

... ἢ ὥσπερ ἱμάτιον σητόβρωτον.

... as a garment that is moth-eaten.

... or as a moth-eaten garment.

JAMES 5:2.

... τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν.

... your garments are moth-eaten.

JOB 21:30.

(238)

JOB 21:30.

... ליום עברת יובלו ...

... εἰς ἡμέραν ὀργῆς αὐτοῦ ἀπαχθήσονται.

... they shall be brought forth to  
<sup>a</sup> the day of wrath.

... they shall be led away for the  
day of His wrath.

(PSA. 110:5.)

(PSA. 109:5.)

... ביום אפו ...

... ἐν ἡμέρᾳ ὀργῆς αὐτοῦ ...

... in the day of His wrath ...

... in the day of His wrath.

(PROV. 11:4.)

(PROV. : .)<sup>b</sup>

... לא יועיל הון ביום עברה

Riches profit not in the day of  
wrath...

(ZEPH. 1:15, 18.)

(SOPH. 1:15, 18.)

--- ... יום עברה היום ההוא

Δυνατὴ ἡμέρα ὀργῆς, ἡ ἡμέρα ἐκείνη

... ביום עברת יהוה ...<sup>18</sup>

... ---<sup>18</sup> ... ἐν ἡμέρᾳ ὀργῆς Κυρίου...

That day is a day of wrath ... ---

A mighty day of wrath is that

<sup>18</sup> ... in the day of the Lord's  
wrath...

day ... ---<sup>18</sup> ... in the day of the  
Lord's wrath ...

ROM. 2:5.<sup>c</sup>

... θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς ...

... (thou) treasurest up unto thyself wrath against the day of  
wrath ...

REV. 6:17.<sup>d</sup>

— ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ ...

— for the great day of His wrath is come ...

<sup>a</sup> ¶ Heb. *the day of wraths.*

<sup>b</sup> Not found in the LXX.

<sup>c</sup> Comp. James 5:3.

<sup>d</sup> See Psa. 76:7, *infra*.

JOB 31:8.

(239)<sup>a</sup>

JOB 31:8.

... אורעה ואחר יאכל ...

Σπείραμι ἄρα καὶ ἄλλοι φάγοι-  
σαν ...



Then let me sow, and let another eat ...      Then let me sow, and let others eat ...

JOHN 4:37. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

And herein is that saying true, One soweth, and another reapeth.

<sup>a</sup> Comp. Lev. 26:16. Isa. 65:22. Mic. 6:15.

JOB 39:30.

( 240 )

JOB 39:30.

... ובאשר חללים שם הוא :

... οὐ δ' ἂν ὧσι τεθνεώτες, παρά-  
χρημα εὐρίσκονται.

... and where the slain *are*, there *is* she.

... and wheresoever the dead may be, they are found immediately.

MATT. 24:28. Ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

For wheresoever the carcass is, there will the eagles be gathered together.

LUKE 17:37. ... Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

... Wheresoever the body *is*, thither will the eagles be gathered together.

PSALMS. Title.

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PSALMS. Title.

ספר תהלים

ΨΑΛΜΟΙ.<sup>b</sup>

THE BOOK OF <sup>a</sup> PSALMS..

PSALMS.

LUKE 20:42. — καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ Ψαλμῶν ...

— and David himself saith in the book of Psalms ...

LUKE 24:44. ... καὶ Ψαλμοῖς ...

... and *in* the Psalms ...

ACTS 1:20. Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν ...

For it is written in the book of Psalms ...

<sup>a</sup> Or, *Praises*.

<sup>b</sup> So in the Vat. and other MSS., but in the Alex. *Ψαλτήριον*, *The*

*Psalter*.

PSA. 1:1.

( 242 )<sup>a</sup>

PSA. 1:1.

... אשרי האיש אשר לא הלך

Μακάριος ἀνὴρ ὃς οὐκ ἐπορεύθη,  
κ.τ.λ.

Blessed *is* the man that walketh not, etc.

Blessed *is* the man that hath not walked, etc.

JAMES 1:12. Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν ...

Blessed *is* the man that endureth temptation ...

<sup>a</sup> See also Psa. 32:2. 94:12, and many other places.

PSA. 2:1, 2.

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PSA. 2:1, 2.

למה רגשו גוים ולאמים יהנו ריק:  
 יתצבו מלכי ארץ ורוונים נוסדו  
 יחד על יהוה ועל משיחו:

Ἰνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμε-  
 λέτησαν κενά; <sup>2</sup> παρέστησαν οἱ  
 βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες  
 συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ  
 Κυρίου, καὶ κατὰ τοῦ Χριστοῦ  
 αὐτοῦ.

Why do the heathen <sup>a</sup>rage, and  
 the people <sup>b</sup>imagine a vain thing?  
<sup>2</sup> The kings of the earth set them-  
 selves, and the rulers take counsel  
 together, against the LORD, and  
 against His Anointed.

Why did the <sup>c</sup>heathen rage, and  
 the <sup>d</sup>people imagine vain things?  
<sup>2</sup> The kings of the earth stood up,  
 and the <sup>e</sup>rulers were gathered  
 together, against the Lord, and  
 against His Christ.

ACTS 4:25-27. — ὁ διὰ στόματος Δαβὶδ <sup>f</sup>τοῦ παιδός σου εἰπὼν, Ἰνατί ἐφρύαξαν  
 ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; <sup>26</sup> παρέστησαν οἱ βασιλεῖς τῆς  
 γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου,  
 καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. <sup>27</sup> Συνήχθησαν γὰρ ἐπ' ἀληθείας <sup>g</sup>  
 ἐπὶ τὸν ἅγιον Παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ  
 Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ.

-- who by the mouth of Thy servant David hast said, Why did  
 the heathen rage, and the people imagine vain things? <sup>26</sup> The  
 kings of the earth stood up, and the rulers were gathered  
 together, against the Lord, and against His Christ. <sup>27</sup> For of a  
 truth against Thy holy Child Jesus, whom Thou hast anointed,  
 both Herod, and Pontius Pilate, with the Gentiles, and the  
 people of Israel, were gathered together.

REV. 16:14.<sup>h</sup> ... ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς ... συναγαγεῖν αὐ-  
 τοὺς, κ.τ.λ.

... which go forth unto the kings of the earth ... to gather  
 them, etc.

<sup>a</sup> ¶ Or, *tumultuously assemble.* <sup>b</sup> ¶ Heb. *meditate.* <sup>c</sup> Or, *Gentiles, or nations.*  
<sup>d</sup> Gr. *peoples.* <sup>e</sup> Or, *chiefs, or princes.* <sup>f</sup> Om. τοῦ. G. and S. <sup>g</sup> S. adds, *ἐν τῇ*  
 πόλει ταύτῃ. <sup>h</sup> See also ch. 19:19.

PSA. 2:6.

( 244 )<sup>a</sup>

PSA. 2:6.

ואני נסכתי מלכי על ציון הר  
 קדשי:

Ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ'  
 αὐτοῦ ἐπὶ Σιών ὄρος τὸ ἅγιον αὐ-  
 τοῦ.

Yet have I <sup>b</sup>set My King <sup>c</sup>upon  
 My holy hill of Zion.

But I have been made King by  
 Him, upon Sion, His holy hill.

REV. 14:1. ... ἰδὸν Ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών ...  
 ... lo, a Lamb stood on the mount Zion ...

<sup>a</sup> Compare Isaiah 24:23. Mic. 4:7. See also Heb. 12:22, *προσεληλύθατε Σιών ὄρει.*  
<sup>b</sup> ¶ Heb. *anointed.* <sup>c</sup> ¶ Heb. *upon Zion, the hill of My holiness.*

Psa. 2:7.

(245)<sup>a</sup>

Psa. 2:7.

... יהוה אמר אלי בני אתה אני  
היום ילדתיך :

... The Lord hath said unto Me,  
Thou art My Son, this day have  
I begotten Thee.

ACTS 13:33. — ὥς καὶ ἐν τῷ <sup>b</sup>ψαλμῷ τῷ δευτέρῳ γέγραπται, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

... as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee.

HEB. 1:5. Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; ...

For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? ...

HEB. 5:5. ... ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε:

... but He that said unto Him, Thou art My Son, to day have I begotten Thee.

<sup>a</sup> Comp. John 1:18, ὁ μονογεγὴς Υἱὸς, a phrase used by John only. See 3:16, 18; and 1 John 4:9. Compare Psa. 22:20 (LXX. 21:19), τὴν μονογενὴ μου. See likewise Dan. 3:25, *infra*, Son of God. <sup>b</sup> πρῶτον ψαλμῷ. G. Others, ψαλμῷ γέγραπ. τῷ δευτέρῳ.

Psa. 2:8, 9.

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Psa. 2:8, 9.

שאל ממני ואתנה גוים נחלתך  
תרעם בשבט ברזל כנלי יוצר  
תנפצם :

Ask of Me, and I shall give Thee  
the heathen for Thine inheritance  
... <sup>9</sup> Thou shalt rule them with a  
rod of iron; Thou shalt dash them  
in pieces like a potter's vessel.

REV. 2:26, 27. ... δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν <sup>27</sup> καὶ ποιμαίνει αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὥς τὰ σκεύη τὰ κεραμικὰ <sup>c</sup> συντρίβεται ὥς καὶ ἐγὼ εἴληφα παρὰ τοῦ Πατρὸς μου.

... to him will I give power over the nations; <sup>27</sup> and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father.

REV. 12:5. Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ ...

And she brought forth a man child, who was to rule all nations with a rod of iron ..

REV. 19:15. ... ἵνα ἐν αὐτῇ <sup>d</sup> πατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ...  
... that with <sup>e</sup> it He should smite the nations: and He shall rule them with a rod of iron ...

<sup>a</sup> σκεύη. Many MSS. Compl. and Ald. <sup>b</sup> Primarily to tend, as a shepherd. <sup>c</sup> συντριβή-  
σεται. <sup>d</sup> πατάξῃ, G. and S. <sup>e</sup> Sc. a sharp sword

PSA. 4:5 (4).

(247)

PSA. 4:4.

... רגזו ואל תחטאו <sup>5</sup> Ὁργίξεσθε καὶ μὴ ἁμαρτάνετε ...

<sup>4</sup> Stand in awe, and sin not ... Be ye angry, and sin not ...

EPH. 4:26. Ὁργίξεσθε καὶ μὴ ἁμαρτάνετε ...

Be ye angry, and sin not ...

PSA. 5:9.

see

PSA. 14 (13).

PSA. 6:3 (2).

(248) <sup>a</sup>

PSA. 6:2.

... הנני יהוה <sup>3</sup> Ἐλέησόν με, Κύριε ...

<sup>2</sup> Have mercy upon me, O LORD ... Have mercy upon me, O Lord ...

MATT. 15:22. ... Ἐλέησόν με, Κύριε, υἱὲ Δαβὶδ ...

... Have mercy on me, O Lord, *Thou* son of David ...

<sup>a</sup> The same Greek form occurs in *Psalm* 9:13. 31:9. 85:3. For other forms (K. ε. μ., and E. ἡμᾶς K.), see *Psalm* 41:4, and *Psalm* 123:3, *infra*.

PSA. 6:9 (8).

(249) <sup>a</sup>

PSA. 6:8.

... סורו ממני כל פעלי און <sup>9</sup> Ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν ...

<sup>8</sup> Depart from me, all ye workers of iniquity ... Depart from me, all ye that work iniquity ...

MATT. 7:23. ... ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

... depart from Me, ye that work iniquity.

MATT. 25:41. ... Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι ...

... Depart from Me, ye cursed ...

LUKE 13:27. ... ἀπόστητε ἀπ' ἐμοῦ πάντες <sup>b</sup> οἱ ἐργάται τῆς ἀδικίας.

... depart from Me, all ye workers of iniquity.

<sup>a</sup> Comp. *Psalm* 119:115.

<sup>b</sup> Om. *οἱ*.

PSA. 7:9.

see

JER. 17:10.

PSA. 8:3 (2).

(250)

PSA. 8:2.

... מפי עוללים וינקים יסדת עו <sup>3</sup> Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον ...

<sup>2</sup> Out of the mouth of babes and sucklings hast Thou <sup>a</sup> ordained strength ... Out of the mouth of babes and sucklings Thou hast perfected praise ...



MATT. 21:16. ... Ναί· οὐδέποτε ἀνέγνωτε, ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

... Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?

<sup>a</sup> ¶ Heb. *founded*.

PSA. 8:5-7 (4-6).

(251)<sup>a</sup>

PSA. 8:4-6.

מה אנוש כי תזכרנו ובן אדם כי תפקדנו: ותיחסרהו מעט מאלהים וכבוד והדר תעטרהו: <sup>7</sup> תמשילו במעשי יריך כל שתה תחת רגליו:

Τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη αὐτόν; <sup>5</sup> ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, <sup>6</sup> καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

<sup>4</sup> What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? <sup>5</sup> For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. <sup>6</sup> Thou madest him to have dominion over the works of Thy hands; Thou hast put all *things* under his feet.

What is man, that Thou art mindful of him? or the son of man, that thou visitest him? Thou madest him <sup>b</sup> a little lower than the angels; Thou hast crowned him with glory and honour, <sup>6</sup> and hast set him over the works of Thy hands: Thou hast put all things under his feet.

MATT. 8:20.<sup>c</sup> ... ὁ δὲ Υἱὸς τοῦ ἀνθρώπου ...

... but the Son of man ...

1 COR. 15:25, 27, 28. ... ἄχρις οὗ <sup>d</sup> ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. --- <sup>27</sup> Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. <sup>28</sup> ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

... till He hath put all <sup>e</sup> enemies under His feet. --- <sup>27</sup> For He hath put all things under His feet. But when He saith, All things are put under *Him*, it is manifest that He is excepted, which did put all things under Him. <sup>28</sup> And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

EPH. 1:22. — καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ ...

— and (He) hath put all *things* under His feet ...

HEB. 2:5-9. Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν· <sup>6</sup> διεμαρτύρατο δέ που τις λέγων, Τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη αὐτόν;

<sup>7</sup> ἡλαττώσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, [<sup>1</sup>καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·] <sup>8</sup> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὐπω ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. <sup>9</sup> τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον...

For unto the angels hath He not put in subjection the world to come, whereof we speak. <sup>6</sup> But one in a certain place testified, saying, What is Man, that Thou art mindful of Him? or the Son of man, that Thou visitest Him? <sup>7</sup> Thou madest Him <sup>8</sup> a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands: <sup>8</sup> Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing *that is* not put under Him. But now we see not yet all things put under Him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels, <sup>b</sup> for the suffering of death, crowned with glory and honour...

<sup>a</sup> Comp. Psal. 80:18 (Engl. 17.) אדם בן אדם upon the Son of man. LXX. ἐπὶ τὸν ἀνθρώπου. They render verse 15 (Heb. צמח, Engl. *the Branch*) in the same manner. <sup>b</sup> Or, *less than the angels for a short time*. See Luke 22:58. Acts 5:34. <sup>c</sup> And the four gospels passim. See also Acts 7:56, and the passages under Dan. 7:13, infra. <sup>d</sup> Om. *ἀν*. Comp. Psal. 110:1, which the apostle partially quotes here. <sup>e</sup> See note (<sup>d</sup>). <sup>f</sup> The bracketed words are wanting in very many MSS., and are deemed by critics to be a spurious enlargement of St. Paul's quotation. G. and S. omit them. <sup>g</sup> Or, *a little while inferior to*.

<sup>h</sup> ¶ Or, *by*.

PSAL. 9:8 (9).

(252)

PSAL. 9:8.

... וְהוּא יִשְׁפֹּט תִּבְלַת בְּצִדִּיק <sup>a</sup>

Καὶ αὐτὸς κρίνει τὴν οἰκουμένην ἐν δικαιοσύνῃ...

<sup>a</sup> And He shall judge the world in righteousness...

And He shall judge the world in righteousness...

(PSAL. 96:13.)

(PSAL. 95:13.)

... יִשְׁפֹּט תִּבְלַת בְּצִדִּיק ...

... κρίνει τὴν οἰκουμένην ἐν δικαιοσύνῃ...

... He shall judge the world with righteousness...

... He shall judge the world in righteousness...

(PSAL. 98:9.)

(PSAL. 97:9.)

... יִשְׁפֹּט תִּבְלַת בְּצִדִּיק ...

... κρίνει τὴν οἰκουμένην ἐν δικαιοσύνῃ...

... with righteousness shall He judge the world...

... He shall judge the world in righteousness...

ACTS 17:31. — διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ...

— because He hath appointed a day, in the which He will judge the world in righteousness...

REV. ... καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.  
19:11. ... and in righteousness He doth judge and make war.

PSA. 10:7.

see

PSA. 14 (13).

PSA. 10:16.

(253)

PSA. 9<sup>B</sup>:16 (or 9:37).

... יהוה מלך עולם ועד

<sup>a</sup> Βασιλεύσει Κύριος εἰς τὸν αἰῶνα,  
καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος...The LORD is King for ever and  
ever...The Lord shall reign for ever, even  
for ever and ever...

(PSA. 146:10.)

(PSA. 145:10.)

... מלך יהוה לעולם

Βασιλεύσει Κύριος εἰς τὸν αἰῶνα...

The LORD shall reign for ever...

The Lord shall reign for ever...

REV. ... καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.  
11:15. ... and He shall reign for ever and ever.

<sup>a</sup> Many MSS. read Κύριος βασιλεὺς.

PSA. 12:3 (4).

(254)

PSA. 11:3.

: לשון מדברת גדולות

... καὶ γλώσσαν μεγαλορρήμονα.

<sup>3</sup> ... and the tongue that speaketh  
<sup>a</sup> proud things.... and the tongue that speaketh  
great words.

JAMES — Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ...  
3:5. — Even so the tongue is a little member, and boasteth great

things ...

<sup>a</sup> ¶ Heb. great things.

PSA. 14:1-3 (LXX. 13:1-3). (255) PSA. 53:2-4 (LXX. 52:1-3).

: אין עשה טוב ...  
יהוה<sup>2</sup> משמים  
השקיף על בני אדם  
לראות היש משכיל  
: דרש את אלהים:  
הכל סריח ונאלחו<sup>3</sup>  
אין עשה טוב אין  
: גם אחד:

... οὐκ ἔστι ποιῶν  
χρηστότητα, <sup>a</sup> οὐκ  
ἔστιν ἕως ἐνός. <sup>2</sup> Κύ-  
ριος ἐκ τοῦ οὐρανοῦ  
διέκυψεν ἐπὶ τοὺς  
υἱοὺς τῶν ἀνθρώπων,  
τοῦ ἰδεῖν εἰ ἔστι συ-  
νιῶν ἢ ἐκζητῶν τὸν  
Θεόν. <sup>3</sup> πάντες ἐξέ-  
κλιναν, ἅμα ἡχρειώ-  
θησαν, οὐκ ἔστι  
ποιῶν χρηστότητα,  
οὐκ ἔστιν ἕως ἐνός.

: אין עשה טוב ...  
אלהים<sup>3</sup> משמים  
השקיף על בני אדם  
לראות היש משכיל  
: דרש את אלהים:  
כלו סני יחרו ונאלחו<sup>4</sup>  
אין עשה טוב אין  
: גם אחד:

... οὐκ ἔστι ποιῶν  
ἀγαθόν. <sup>2</sup> ὁ Θεὸς  
ἐκ τοῦ οὐρανοῦ διέ-  
κυψεν ἐπὶ τοὺς υἱοὺς  
τῶν ἀνθρώπων, τοῦ  
ἰδεῖν εἰ ἔστι συνιῶν,  
ἢ ἐκζητῶν τὸν Θεόν.  
<sup>3</sup> πάντες ἐξέκλιναν,  
ἅμα ἡχρειώθησαν,  
οὐκ ἔστι ποιῶν ἀγα-  
θόν, οὐκ ἔστιν ἕως  
ἐνός.

... τάφος ἀνεωγμέ-  
νος ὁ λάρυγξ αὐτῶν,  
ταῖς γλώσσαις αὐ-  
τῶν ἐδόλοισαν

קבר פתוח גרנם  
: לשונם יחליקון

PSA. 5:10 (LXX. 5:9).

... τάφος ἀνεωγμέ-  
νος ὁ λάρυγξ αὐτῶν,  
ταῖς γλώσσαις αὐ-  
τῶν ἐδόλοισαν.

## Psa. 140:4 (LXX. 139:3).

ἰὸς ἀσπίδων ὑπὸ τὰ  
χείλη αὐτῶν

חמת עכשׁוב תחת...  
שפתימו; τὰ χεῖλη αὐτῶν.

Psa. 10:7 (LXX. 9<sup>β</sup>:7, or 9:28).

ὃν τὸ στόμα ἀρᾶς  
καὶ πικρίας γέμει

אלה פיהו מלא  
ומרמות ותך...  
Ὁ ἄρᾶς τὸ στόμα  
αὐτοῦ γέμει καὶ πι-  
κρίας καὶ δόλου...

(Proy. 1:16.<sup>b</sup>)

כי רגליהם לרע —  
ירוצו וימהרו לשפך  
דם :

ὁξεῖς οἱ πόδες αὐτῶν  
ἐκχέαι αἷμα

Isa. 59:7, 8.<sup>h</sup>

רגליהם לרע ירצו  
וימהרו לשפך דם  
נקי מחשבתיהם  
מהשבורת און שר  
ושבר במסלותם;  
דרך שלום לא  
ידעו...

Οἱ δὲ πόδες αὐτῶν  
ἐπὶ πονηρίαν τρέ-  
χουσιν, ταχινοὶ ἐκ-  
χέαι αἷμα, καὶ οἱ  
διαλογισμοὶ αὐτῶν  
διαλογισμοὶ ἰ ἀπὸ  
φόνων· σύντριμμα  
καὶ τάλαιπωρία ἐν  
ταῖς ὁδοῖς αὐτῶν,  
καὶ ὁδὸν εἰρήνης  
οὐκ οἶδασιν...

σύντριμμα καὶ τα-  
λαιπωρία ἐν ταῖς  
ὁδοῖς αὐτῶν, καὶ  
ὁδὸν εἰρήνης οὐκ  
ἔγνωσαν

## Psa. 36:2 (LXX. 35:1).

οὐκ ἔστι φόβος Θεοῦ  
ἀπέναντι τῶν ὀφ-  
θαλμῶν αὐτῶν.

אין פחד אלהים...  
לנגד עיניו; οὐκ ἔστι φόβος  
Θεοῦ ἀπέναντι τῶν  
ὀφθαλμῶν αὐτοῦ.

## Psa. 14:1-3 (LXX. 13:1-3).

... *there is* none  
that doeth good.  
<sup>2</sup> The Lord looked  
down from heaven  
upon the children  
of men, to see if  
there were any  
that did under-  
stand, *and* seek  
God. <sup>3</sup> They are all  
gone aside; they  
are *all* together  
become <sup>c</sup> filthy;  
*there is* none that  
doeth good, no, not  
one.

... *there is* none  
that doeth <sup>a</sup> good,  
there is not even  
one <sup>2</sup> The Lord  
<sup>e</sup> looked down from  
heaven upon the  
children of men,  
to see if there is  
*any one* that un-  
derstandeth, or  
that seeketh after  
God. <sup>3</sup> They are all  
gone out of the  
way; they are to-  
gether become <sup>f</sup> un-  
profitable; there  
is none that doeth  
<sup>a</sup> good, there is not  
even one.

## Psa. 53:1-3 (LXX. 52:1-3).

... *there is* none  
that doeth good.  
<sup>2</sup> God looked down  
from heaven upon  
the children of  
men, to see if there  
were *any* that did  
understand, that  
did seek God.  
<sup>3</sup> Every one of  
them is gone back;  
they are altoge-  
ther become fil-  
thy; *there is* none  
that doeth good,  
no, not one.

... *there is* none  
that doeth good.  
<sup>2</sup> God <sup>e</sup> looked down  
from heaven upon  
the children of  
men, to see if there  
is *any one* that un-  
derstandeth, or  
that seeketh after  
God. <sup>3</sup> They are all  
gone out of the  
way; they are to-  
gether become <sup>f</sup> un-  
profitable; there  
is none that doeth  
good, there is not  
even one.

## Psa. 5:9.

<sup>g</sup> Their throat is  
an open sepulchre;  
with their tongues  
they have used de-  
ceit:

... their throat is  
an open sepulchre;  
they flatter with  
their tongue.

... their throat is  
an open sepulchre;  
with their tongues  
they have used de-  
ceit.

## Psa. 140:3 (LXX. 139:3).

the poison of asps  
is *under* their lips:

... adders' poison  
is *under* their lips.

... the poison of  
asps is *under* their  
lips.



PSA. 10:7 (LXX. 9<sup>b</sup>:7, or 9:28).

whose mouth is  
full of cursing and  
bitterness:

His mouth is full  
of cursing and<sup>d</sup> de-  
ceit and fraud...

Whose mouth is  
full of cursing and  
bitterness, and de-  
ceit...

(PROV. 1:16.<sup>b</sup>)

— for their feet  
run to evil, and  
make haste to shed  
blood.

their feet are swift  
to shed blood:

destruction and  
misery are in their  
ways: and the way  
of peace they have  
not known.

Their feet run to  
evil, and they  
make haste to shed  
innocent blood:  
their thoughts are  
thoughts of in-  
iquity; wasting and  
<sup>k</sup>destruction are in  
their paths. <sup>8</sup> The  
way of peace they  
know not...

ISA. 59:7, 8.<sup>h</sup>

And their feet run  
to evil, being swift  
to shed blood;  
their thoughts al-  
so are thoughts<sup>l</sup> of  
murder: destruc-  
tion and misery  
are in their ways:  
<sup>8</sup> and the way of  
peace they know  
not...

## PSA. 36:1 (LXX. 35:1).

There is no fear of  
God before their  
eyes.

... there is no fear  
of God before his  
eyes.

... there is no fear  
of God before his  
eyes.

ROM. 3:10-18. — καθὼς γέγραπται, ὅτι Οὐκ ἔστι δίκαιος οὐδὲ εἷς.<sup>11</sup> οὐκ ἔστιν ὁ συνιών, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν.<sup>12</sup> πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν· οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.<sup>13</sup> τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολοῦσαν· ἰὸς ἀσπίδων ὑπὸ τῇ χεὶρὶ αὐτῶν.<sup>14</sup> ὡν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει.<sup>15</sup> ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·<sup>16</sup> σύντριμμα καὶ τάλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν.<sup>17</sup> καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.<sup>18</sup> οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

— as it is written, There is none righteous, no, not one: <sup>11</sup> there is none that understandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. <sup>13</sup> Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: <sup>14</sup> whose mouth is full of cursing and bitterness: <sup>15</sup> their feet are swift to shed blood: <sup>16</sup> destruction and misery are in their ways: <sup>17</sup> and the way of peace have they not known: <sup>18</sup> there is no fear of God before their eyes.

<sup>a</sup> Many MSS. omit οὐχ ἓ. εἷ. εἰ. <sup>b</sup> This verse is not found in the LXX. <sup>c</sup> ἢ Heb. *stinking*. <sup>d</sup> Gr. *goodness*; and so the N. T. <sup>e</sup> Gr. *stooped down*. <sup>f</sup> Or, *worthless*. <sup>g</sup> The ensuing sentences are in Ps. 13, in the Vat. and some other copies of the LXX., as well as in the Arab., Ethiop., and Vulg.; but they are wanting in very many copies of the LXX., and in all known Heb. MSS. with the exception of one, written about the end of the fourteenth century, and numbered by Kennicott, 649. Yet they occur in every known MS. of the Epistle to the Romans. <sup>h</sup> See Isa. 59:8, in its order infra. <sup>i</sup> ἀφρόνων. III. <sup>k</sup> ἢ Heb. *deceits*. <sup>l</sup> ἢ Heb. *breaching*. <sup>m</sup> Gr. *from murders*, or, according to the V. L., *of foolish men*. <sup>n</sup> Om. δ.

Psa. 16:8-11.

( 256 )

Psa. 15:8-11.

שויתי יהודה לנגדי תמיד כי  
מימיני כל אמוס: <sup>9</sup> לכן שמח לבי  
ויגל כבודי אף בשרשי ישכן לבטח:  
<sup>10</sup> כי לא תעזב נפשי לשאול לא  
תתן חסידריך לראות שחת:  
<sup>11</sup> תודיעני ארח חיים שבע שמחות  
את פניך ...

Προωρώμην τὸν Κύριον ἐνώπιόν μου διαπαντός· ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ. <sup>9</sup> διὰ τοῦτο ἠὺφράνθη ἡ καρδιά μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι. <sup>10</sup> ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην, οὐδὲ δώσεις τὸν ὁσίόν σου ἰδεῖν διαφθοράν. <sup>11</sup> ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου ...

I have set the LORD always before me: because *He is* at my right hand, I shall not be moved. <sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall <sup>a</sup> rest in hope. <sup>10</sup> For 'Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. <sup>11</sup> Thou wilt shew me the path of life: in Thy presence is fulness of joy ...

I foresaw the Lord always before my face; for He is on my right hand, that I should not be moved: <sup>9</sup> therefore my heart rejoiced and my tongue was glad; moreover also my flesh shall rest in hope: <sup>10</sup> because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine holy one to see corruption. <sup>11</sup> Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance ...

Acts

2:25-28,  
31.

Δαβὶδ γὰρ λέγει εἰς αὐτὸν, Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστὶν, ἵνα μὴ σαλευθῶ. <sup>26</sup> διὰ τοῦτο <sup>d</sup> εὐφράνθη ἡ καρδιά μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι. <sup>27</sup> ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδου, οὐδὲ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. <sup>28</sup> ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. --- <sup>31</sup> προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι <sup>f</sup> οὐ κατελείφθη <sup>h</sup> ἡ ψυχὴ αὐτοῦ εἰς ᾗδου, <sup>i</sup> οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.

For David speaketh concerning Him, I foresaw the Lord always before My face. for He is on My right hand, that I should not be moved: <sup>26</sup> therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: <sup>27</sup> because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. <sup>28</sup> Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance. --- <sup>31</sup> He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

ACTS 13:34-37. "Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν <sup>k</sup> ... <sup>35</sup> διὸ καὶ ἐν ἐτέρῳ λέγει, Οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. <sup>36</sup> Δαβὶδ μὲν γὰρ ... ἐκοιμήθη ... καὶ εἶδε διαφθοράν <sup>37</sup> ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.

And as concerning that He raised Him up from the dead, *now* no more to return to corruption, He said on this wise <sup>k</sup> ... <sup>35</sup> Wherefore He saith also in <sup>1</sup> another *psalm*, Thou shalt not suffer Thine Holy One to see corruption. <sup>36</sup> For David ... fell on sleep ... and saw corruption: <sup>37</sup> but He, whom God raised again, saw no corruption.

<sup>a</sup> ἢ Heb. dwell confidently. <sup>b</sup> εὐφράνθη. <sup>c</sup> ἄδον. <sup>d</sup> ηὐφράνθη. <sup>e</sup> ἄδην. <sup>f</sup> οὔτε. <sup>g</sup> ἐγκατελείφθη. <sup>h</sup> Om. ἡ ψυχὴ αὐτοῦ. G. and S. <sup>i</sup> οὔτε. <sup>k</sup> See Isa. 55:3, *infra*.  
<sup>1</sup> Or rather, *another* place.

PSA. 18 (LXX. 17): title (1), etc.<sup>a</sup> (257) 2 SAM. (LXX. 2 KI.) 22:1, etc.

ביום הציל יהוה...<sup>1</sup>  
 אותו מכף כל איביו  
 ... וקרן ישעי...<sup>3</sup>---  
 ---: ומן איבי אושעי...<sup>1</sup>  
 עז יצילני מאיבי עז  
 ... ומי שנאי

... ἐν ἡμέρᾳ ᾗ ἐρρύ-  
 σατο αὐτὸν Κύριος  
 ἐκ χειρὸς πάντων  
 τῶν ἐχθρῶν αὐτοῦ...  
 ---<sup>2</sup>... καὶ κέρας σω-  
 τηρίας μου...<sup>3</sup>... καὶ  
 ἐκ τῶν ἐχθρῶν μου  
 σωθήσομαι.---<sup>17</sup> ῥύ-  
 σεταί με ἐξ ἐχθρῶν  
 μου δυνατῶν, καὶ ἐκ  
 τῶν μισούντων με...

ביום הציל יהוה...  
 אתו מכף כל איביו  
 ... וקרן ישעי...<sup>3</sup>---  
 ---: ומאויבי אושעי...<sup>4</sup>  
 עז יצילני מאיבי עז  
 ... מי שנאי

... ἐν ᾗ ἡμέρᾳ ἐξεί-  
 λετο αὐτὸν Κύριος  
 ἐκ χειρὸς πάντων  
 τῶν ἐχθρῶν αὐτοῦ  
 ...---<sup>3</sup>... καὶ κέρας  
 σωτηρίας μου...  
<sup>1</sup>... καὶ ἐκ τῶν ἐχ-  
 θρῶν μου σωθήσο-  
 μαι.---<sup>18</sup> ἐρρύσατό  
 με ἐξ ἐχθρῶν μου  
 ἰσχύος, ἐκ τῶν μι-  
 σούντων με...

...in the day *that*  
 the LORD delivered  
 him from the hand  
 of all his enemies  
 ... ---<sup>2</sup>... and the  
 horn of my salva-  
 tion...<sup>3</sup>... so shall  
 I be saved from  
 mine enemies. ---  
<sup>17</sup> He delivered me  
 from my strong  
 enemy, and from  
 them which hated  
 me ...

...in the day *that*  
 the LORD deliver-  
 ed him out of the  
 hand of all his ene-  
 mies... ---<sup>2</sup>... and  
 the horn of my sal-  
 vation...<sup>3</sup>... and  
 I shall be saved  
 from mine ene-  
 mies. ---<sup>17</sup> He will  
 deliver me from  
 my mighty ene-  
 mies, and from  
 them that hate  
 me ...

...in the day *that*  
 the LORD had deli-  
 vered him out of  
 the hand of all his  
 enemies ... ---<sup>3</sup>...  
 and the horn of my  
 salvation...<sup>4</sup>... so  
 shall I be saved  
 from mine ene-  
 mies. ---<sup>18</sup> He de-  
 livered me from  
 my strong enemy,  
*and* from them  
 that hated me...

...in the day *that*  
 the LORD rescued  
 him out of the  
 hand of all his ene-  
 mies... ---<sup>3</sup>... and  
 the horn of my  
 salvation...<sup>4</sup>... and  
 I shall be saved  
 from mine ene-  
 mies. ---<sup>18</sup> He de-  
 livered me from  
 my strong ene-  
 mies, from them  
 that hated me ...

LUKE 1:69-71. — καὶ <sup>b</sup> ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ <sup>c</sup> οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ. <sup>70</sup> (καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ) <sup>71</sup> σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς. --- <sup>71</sup> ... ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας ...

— and (He) hath raised up an horn of salvation for us, in <sup>c</sup> the house of His servant David; <sup>70</sup> (as He spake by the mouth of

His holy prophets, which have been since the world began :)  
 71 that we should be saved from our enemies, and from the  
 hand of all that hate us. --- 74 ...<sup>d</sup> that we being delivered out  
 of the hand of our enemies ...

<sup>a</sup> See also ver. 48 (Heb. 49). <sup>b</sup> Comp. Psal. 132:17, ... *שם אצמיה קרן דוד* *There will I make the horn of David to bud*: *Ἐκεῖ ἐξαντελῶ κέρας τῷ Δαυὶδ*. <sup>c</sup> See 2 Sa. 7:26, *the house of Thy servant David*. <sup>d</sup> Comp. (c. g.) Jud. 2:18. Job 6:23. Psal. 31:15. 106:10. 107:2. Mic. 4:10.

PSA. 18:2.

see

ISA. 8:17.

PSA. 18 (LXX. 17):49 (50). (258) 2 SAM. (LXX. 2 KI.) 22:50.

על כן אודך בננים :יהוה ולשמך אומרה	<sup>49</sup> Διὰ τοῦτο ἔξομολογήσομαί σοι ἐν ἔθνεσι, Κύριε, καὶ τῷ ὀνόματί σου ψαλῶ.	על כן אודך יהוה בננים ולשמך אומר:	Διὰ τοῦτο ἔξομολογήσομαί σοι Κύριε ἐν τοῖς ἔθνεσι, καὶ ἐν τῷ ὀνόματί σου ψαλῶ.
<sup>49</sup> Therefore will I <sup>a</sup> give thanks unto Thee, O LORD, among the heathen, and sing praises unto Thy name.	<sup>49</sup> Therefore I will confess to Thee among the <sup>b</sup> Gentiles, O Lord, and sing unto Thy name.	Therefore I will give thanks unto Thee, O LORD, among the heathen, and I will sing praises unto Thy name.	Therefore I will confess to Thee, O Lord, among the <sup>b</sup> Gentiles, and in Thy name will I sing.

ROM. 15:9. ... καθὼς γέγραπται, Διὰ τοῦτο ἔξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.

... as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy name.

<sup>a</sup> ¶ Or, confess. <sup>b</sup> Or, nations, or, heathen.

PSA. 19:4 (5).

(259)

PSA. 18:4.

בכל הארץ יצא קום ובקצה תבל ... מליהם	Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν...
<sup>4</sup> Their <sup>a</sup> line is gone out through all the earth, and their words to the end of the world ...	Their <sup>b</sup> sound went into all the earth, and their words unto the ends of <sup>c</sup> the world ...

ROM. 10:18. Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενοῦνγε, Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

But I say, Have they not heard? Yes verily, Their sound went into all the earth, and their words unto the ends of the world.

<sup>a</sup> ¶ Or, Their rule, or, direction. <sup>b</sup> Or, voice. <sup>c</sup> The habitable world.

PSA. 22:1 (2).

(260)

PSA. 21:1.

... יְעֹזְבֵנִי לָמָּה אֱלֹהִי אֱלֹהִי	Ὁ Θεὸς, ὁ Θεός μου, πρόσχες μοι, ἵνατί ἐγκατέλιπές με; ...
--	--

<sup>1</sup> My God, my God, Why hast Thou forsaken me? ... O God, my God, attend to me; why hast Thou forsaken me? ...



||MATT. 27:46. Περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλὶ, Ἐλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλιπες;

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?

||MARK 15:34. Καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωὶ, Ἐλωὶ. <sup>b</sup>λαμμὰ σαβαχθανί; ὃ ἔστι μεθερμηνεύμενον, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?

<sup>a</sup> In the N.T. σαβαχθανί, i.e. שַׁבַּח, a Chald. and Syr. word of the same import. <sup>b</sup> λμμὰ.

PSA. 22:7, 8 (8, 9).

(261) <sup>a</sup>

PSA. 21:7, 8.

כָּל רֹאֵי יַלְעִיגּוּ לִי יַפְטִירוּ בִשְׂפָה  
יִנְעֶן רֹאשׁ; גַּל אֶל יְהוָה יִפְלְטוּ  
יִצִּילֵהוּ כִּי חָפֵץ בּוּ:

Πάντες οἱ θεωροῦντές με ἐξεμυκτή-  
ρισάν με, ἐλάλησαν ἐν χεῖλεσιν,  
ἐκίνησαν κεφαλὴν. <sup>9</sup> Ἠλπίσεν ἐπὶ  
Κύριον ῥυσάσθω αὐτὸν σωσάτω  
αὐτὸν, <sup>e</sup> ὅτι θέλει αὐτόν.

<sup>7</sup> All they that see me laugh me  
to scorn: they <sup>b</sup>shoot out the lip,  
they shake the head, *saying*, <sup>8</sup> He  
<sup>c</sup>trusted on the Lord that He  
would deliver him: let Him de-  
liver him, <sup>d</sup>seeing He delighted  
in him.

All they that saw me mocked me;  
they spoke with *their* lips, they  
shook the head, *saying*, <sup>9</sup> He hoped  
in the Lord; let Him deliver him,  
let Him save him, for He desireth  
him.

||MATT. 27:39, 43. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κε-  
φαλὰς αὐτῶν. --- <sup>43</sup> Πέποιθεν ἐπὶ τὸν Θεὸν ῥυσάσθω νῦν αὐτόν,  
εἰ θέλει αὐτόν...

And they that passed by reviled Him, wagging their heads.  
--- <sup>43</sup> He trusted in God; let Him deliver Him now, if He will  
have Him...

||MARK 15:29. Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς  
κεφαλὰς αὐτῶν...

And they that passed by railed on Him, wagging their heads...

||LUKE 23:35. Καὶ εἰστίκει ὁ λαὸς θεωρῶν. ἐξεμυκτηρίζον δὲ καὶ οἱ ἄρχοντες  
<sup>f</sup> σὺν αὐτοῖς, κ.τ.λ. <sup>g</sup>

And the people stood beholding. And the rulers also with  
them derided Him, etc.

<sup>a</sup> Compare Psal. 109:25, שַׁבַּח רֹאשׁ יִנְעֶן *they shook their heads*: ἐσάλευσαν κεφαλὰς αὐτῶν.  
<sup>b</sup> ¶ Heb. open. <sup>c</sup> ¶ Heb. He rolled himself on the Lord. <sup>d</sup> ¶ Or, if He delight in  
him. <sup>e</sup> Two or three MSS. read εἰ. <sup>f</sup> Om. σὺν αὐτοῖς. <sup>g</sup> Comp. several expressions  
in the respective contexts, particularly σωσάτο ἑαυτὸν, in Luke.

PSA. 22:18 (19).

( 262 )

PSA. 21:18.

יִחְלְקוּ בְּגָדֵי לֵהֶם וְעַל לְבוּשִׁי  
יִפְּלוּ גֹרָל :

<sup>18</sup> They part my garments among them, and cast lots upon my vesture.

||MATT. 27:35. ... διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον. <sup>b</sup> ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

... and (they) parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, 'They parted My garments among them, and upon My vesture did they cast lots.'

||MARK 15:24. ... <sup>c</sup> διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.

... they parted His garments, casting lots upon them, what every man should take.

||LUKE 23:34. ... διαμερίζομενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον <sup>d</sup> κλῆρον.

... And they parted His raiment, and cast lots.

||JOHN 19:24. ... ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα, Διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον ...

... that the scripture might be fulfilled, which saith, 'They parted My raiment among them, and for My vesture they did cast lots ...'

<sup>a</sup> Gr. *a lot, or, die.*

<sup>b</sup> Griesbach and Scholz omit *ἵνα πληρωθῇ*, and all that follows.

<sup>c</sup> *διαμερίζονται.* G and S.

<sup>d</sup> *κλήρους.*

PSA. 22:22 (23).

( 263 )

PSA. 21:22.

אֶסְפְּרָה שִׁמְךָ לְאַחֵי בְּתוֹךְ קָהָל  
לְהַלֵּל :

<sup>22</sup> I will declare Thy name unto my brethren; in the midst of the congregation will I praise Thee.

Διηγῆσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου· ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

I will declare Thy name unto my brethren; in the midst of the <sup>a</sup> church will I sing praise unto Thee.

MATT. 28:10.<sup>b</sup> ... ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου ...

... go tell My brethren ...

JOHN 20:17. ... πορεύου δὲ πρὸς τοὺς ἀδελφούς μου ...

... but go to My brethren ...

HEB. 2:11,12. ... δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν, <sup>12</sup> λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

... for which cause He is not ashamed to call them brethren, <sup>12</sup> saying, 'I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee.'

<sup>a</sup> Or, *congregation.*

<sup>b</sup> Comp. Matt. 12:50, *the same is My brother.*

PSA. 22:28 (29).

(264)

PSA. 21:28.

... בִּי לַיהוָה הַמְּלוּכָה <sup>29</sup> Ὅτι τοῦ Κυρίου ἡ βασιλεία ...<sup>28</sup> For the kingdom is the Lord's... For the kingdom is the Lord's...MATT. <sup>a</sup>... ὅτι σου ἐστὶν ἡ βασιλεία ...

6:13. ... for Thine is the kingdom ...

<sup>a</sup> Griesbach and Scholz reject the doxology and ἀμὴν from the Lord's prayer. See also No. 229, supra, and comp. Obad. 21, *the kingdom shall be the Lord's*.

PSA. 24:1.

(265)

PSA. 23:1.

... לַיהוָה הָאָרֶץ וּמְלוּאָהּ

Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς ...

The earth is the Lord's, and the fulness thereof...

The earth is the Lord's, and the fulness thereof...

1 COR. — τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. --- <sup>28</sup> ... <sup>a</sup> τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.10:26, 28. — for the earth is the Lord's, and the fulness thereof. --- <sup>28</sup> ...<sup>a</sup> for the earth is the Lord's, and the fulness thereof.<sup>a</sup> Griesbach and Scholz omit this repetition of the passage.

PSA. 24:10.

(266) <sup>a</sup>

PSA. 23:10.

... יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְבוֹד :

... Κύριος τῶν δυνάμεων, αὐτός ἐστιν οὗτος ὁ Βασιλεὺς τῆς δόξης.

... The Lord of hosts, He is the King of glory.

... The Lord of hosts, He is this King of glory.

1 COR. ... τὸν Κύριον τῆς δόξης ...

2:8. ... the Lord of glory.

JAMES ... τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

2:1. ... of our Lord Jesus Christ, *the Lord* of glory ...<sup>a</sup> See verses 7—10. Comp. Acts 7:2, ὁ Θεὸς τῆς δόξης.

PSA. 25:11.

(267)

PSA. 24:11.

... יְהוָה וּסְלַחַת לְעוֹנִי ...

... Κύριε, καὶ <sup>a</sup> ἱλάσῃ τῇ ἁμαρτίᾳ μου ...

... O Lord, pardon mine iniquity...

... also, O Lord, be merciful to my sin ...

LUKE ... Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

18:13. ... God be merciful to me a sinner.

<sup>a</sup> Many copies read ἱλάσθητι.

PSA. 28:4.

(268)

PSA. 27:4.

... תֵּן לָהֶם כַּפְעָלָם

Δὸς αὐτοῖς κατὰ τὰ ἔργα αὐτῶν ...

Give them according to their deeds ...

Give them according to their works ...

REV. ... καὶ δώσω ὑμῖν <sup>a</sup> ἐκάστω κατὰ τὰ ἔργα ὑμῶν.  
2:23. ... and I will give unto every one of you according to your works.

<sup>a</sup> As to ἐκάστω, see Psal. 62:12, infra.

PSAL. 31:5 (6).

( 269 )

PSAL. 30:5.

... בִּידְךָ אֶפְקִיד רוּחִי <sup>6</sup>

Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου ...

<sup>5</sup> Into Thine hand I commit my spirit ...

Into Thy hands I will commend my spirit ...

LUKE ... Πάτερ, εἰς χεῖράς σου <sup>a</sup> παραθήσομαι τὸ πνεῦμά μου ...  
23:46. ... Father, into Thy hands I commend My spirit ...

<sup>a</sup> παρατίθεμαι.

PSAL. 32:1, 2.

( 270 )

PSAL. 31:1, 2.

: אֲשֶׁרִי נִשְׁוִי פֶשַׁע כִּסּוּי חַטָּאָה ...  
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ <sup>2</sup>  
... עַן

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.  
<sup>2</sup> μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται  
Κύριος ἁμαρτίαν ...

Blessed is he whose transgression is forgiven, whose sin is covered.  
<sup>2</sup> Blessed is the man unto whom the Lord imputeth not iniquity ...

Blessed are they whose iniquities are forgiven, and whose sins are covered. <sup>2</sup> Blessed is the man to whom the Lord will not impute sin ...

ROM. — καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ  
4:6—8. ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, <sup>7</sup> Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. <sup>8</sup> μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.

— Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, <sup>7</sup> Blessed are they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> Blessed is the man to whom the Lord will not impute sin.

PSAL. 32:2.

( 271 ) <sup>a</sup>

PSAL. 31:2.

: וְאֵין בְּרוּחוֹ רְמִיָּה ...

... οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος.

... and in whose spirit there is no guile.

... and in whose mouth there is no guile.

JOHN ... Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.  
1:47. ... Behold an Israelite indeed, in whom is no guile.

<sup>a</sup> Compare Isa. 53:9, infra.



PSA. 33:6.

( 272 )

PSA. 32:6.

... דבר יהוה שמים נעשו

Τῷ Λόγῳ <sup>a</sup> τοῦ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν...

By the Word of the Lord were the heavens made ...

By the Word of the Lord the heavens were established ...

JOHN  
1:1, 3.Ἐν <sup>b</sup> ἀρχῇ ἦν ὁ Λόγος ... --- <sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο ...In the beginning was the Word ... --- <sup>3</sup> All things were made by Him ...REV.  
19:13.

... καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ Λόγος τοῦ Θεοῦ.

... and His name is called, The Word of God.

<sup>a</sup> Numerous MSS. om. τοῦ Κυρίου.<sup>b</sup> Ἐν ἀρχῇ is from Gen. 1:1.

PSA. 34:3.

see

1 SAM. 2:1.

PSA. 34:8 (9).

( 273 )

PSA. 33:8.

... טעמו וראו כי טוב יהוה <sup>9</sup>

Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος ...

<sup>9</sup> O taste and see that the Lord is good ...Taste and see that the Lord is <sup>a</sup> gracious ...1 PET.  
2:3.— εἴπερ ἐγεύσασθε ὅτι <sup>b</sup> χρηστὸς ὁ Κύριος.

— if so be ye have tasted that the Lord is gracious.

<sup>a</sup> Or, good.<sup>b</sup> Some MSS. erroneously read Χριστὸς.

PSA. 34:12-16 (13-17). ( 274 )

PSA. 33:12-16.

<sup>13</sup> מי האיש החפץ חיים אהב ימים  
<sup>14</sup> לראות טוב : נצר לשונך מרע  
<sup>15</sup> ושפתיך מדבר מרמה : סור מרע  
ועשה טוב בקש שלום ורדפהו :  
<sup>16</sup> עיני יהוה אל צדיקים ואזניו  
אל שועתם : <sup>17</sup> פני יהוה בעשי  
רע

Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζωὴν,  
ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς ;  
<sup>13</sup> παύσον τὴν γλῶσσάν σου ἀπὸ  
κακοῦ, καὶ χεῖλך σου τοῦ μὴ λα-  
λῆσαι δόλον. <sup>14</sup> ἔκκλινον ἀπὸ κακοῦ,  
καὶ ποιήσον ἀγαθόν, ζήτησον εἰρή-  
νην, καὶ δίωξον αὐτήν. <sup>15</sup> Ὁφθαλμοὶ  
Κυρίου ἐπὶ δίκαιους, καὶ ὦτα αὐτοῦ  
εἰς δέησιν αὐτῶν. <sup>16</sup> πρόσωπον δὲ  
Κυρίου ἐπὶ ποιοῦντας κακὰ ...

<sup>12</sup> What man is he that desireth life,  
and loveth many days, that he may  
see good? <sup>13</sup> Keep thy tongue from  
evil, and thy lips from speaking  
guile. <sup>14</sup> Depart from evil, and do  
good; seek peace, and pursue it.  
<sup>15</sup> The eyes of the Lord are upon  
the righteous, and His ears are  
open unto their cry. <sup>16</sup> The face of  
the Lord is against them that do  
evil ...

What man is he that desireth life,  
that loveth to see good days?  
<sup>12</sup> Refrain thy tongue from evil,  
and thy lips from speaking guile :  
<sup>14</sup> turn away from evil, and do  
good; seek peace, and pursue it.  
<sup>15</sup> The eyes of the Lord are upon  
the righteous, and his ears are open  
unto their prayers : <sup>16</sup> but the face  
of the Lord is against them that  
do evil ...

HEB. *Εἰρήνην διώκετε μετὰ πάντων ...*  
12:14.<sup>a</sup> Follow peace with all men ...

1 PET. 3:10-12. Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, πανσῆται τὴν γλῶσσαν <sup>b</sup> αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη <sup>c</sup> αὐτοῦ τοῦ μὴ λαλῆσαι δόλον. <sup>11</sup> ἔκκλινάτω <sup>d</sup> ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν. <sup>12</sup> ὅτι <sup>e</sup> οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὤτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιούντας κακά.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:  
<sup>11</sup> Let him eschew evil, and do good; let him seek peace, and ensue it. <sup>12</sup> For the eyes of the Lord *are* over the righteous, and His ears *are open* unto their prayers: but the face of the Lord *is* <sup>f</sup> against them that do evil.

<sup>a</sup> Comp. 2 Tim. 2:22, διώκε δὲ ... εἰρήνην, κ.τ.λ., *but follow ... peace*, etc. <sup>b</sup> Om. αὐτοῦ.  
<sup>c</sup> Om. αὐτοῦ. <sup>d</sup> Ad. δὲ. <sup>e</sup> Om. οἱ. S. <sup>f</sup> ¶ Gr. upon.

PSA. 34:20.	see	EXOD. 12:46.
PSA. 35:19.	(275) <sup>a</sup>	PSA. 34:19.
... שְׂנְאִי הוּנָם ...	... οἱ μισοῦντές με δωρεάν ...	
... that hate me without a cause.	... that hate me <sup>b</sup> without a cause...	
(PSA. 69:4 (5.))		(PSA. 68:4.)
... שְׂנְאִי הוּנָם ... <sup>5</sup>	... οἱ μισοῦντές με δωρεάν ...	
<sup>4</sup> They that hate me without a cause...	They... that hate me <sup>b</sup> without a cause...	
JOHN 15:25. — ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, ὅτι ἐμίσησάν με δωρεάν.		
— but <i>this cometh to pass</i> , that the word might be fulfilled that is written in their law, They hated Me without a cause.		
<sup>a</sup> Comp. PSA. 38:19. 109:3.	<sup>b</sup> Or, <i>for nothing</i> .	

PSA. 35:23.	(276)	PSA. 34:23.
... אֱלֹהֵי וְאֲדֹנָי ...	... ὁ Θεός μου καὶ ὁ Κύριός μου...	
... my God and my Lord.	... my God and my Lord.	
JOHN 20:28. ... Ὁ Κύριός μου καὶ ὁ Θεός μου.		
... My Lord and my God.		

PSA. 36:1.	see	PSA. 14: (13).
PSA. 37:11.	(277)	PSA. 36:11.
... וְעֲנִיִּים יִרְשׁוּ אֶרֶץ ...	Οἱ δὲ πραεῖς κληρονομήσουσι γῆν...	
But the meek shall inherit the earth...	But the meek shall inherit the earth...	

ΜΑΤΤ. 5:5. Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.  
Blessed *are* the meek; for they shall inherit the earth.

PSA. 39:1 (2).

(278)

PSA. 38:1.

... אֲשַׁמְרָה לִפִּי מִחֶסֶם ...<sup>2</sup>

... ἐθέμην τῷ στόματί μου φυλακὴν...

<sup>1</sup>... I will keep <sup>a</sup> my mouth with a bridle...

... I set a watch upon my mouth...

JAMES 1:26<sup>b</sup> Εἰ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ...

If any man among you seem to be religious, and bridlETH not his tongue...

<sup>a</sup> ἢ Heb. a bridle, or, muzzle for my mouth.

<sup>b</sup> Comp. ch. 3:2, 3.

PSA. 40:6-8 (7-9).

(279)

PSA. 39:6-8.

זָבַח וּמִנְחָה לֹא חָפְצָה אֲוִיכִי  
כְרִית לִי עוֹלָה וְחֹטֵאָה לֹא שְׂאֵלָה:  
אִם אֲמַרְתִּי הִנֵּה בָאֲתִי בְּמִגְלֵת  
סֵפֶר כְּתוּב עָלַי: <sup>9</sup> לַעֲשׂוֹת רְצוֹנְךָ  
אֱלֹהֵי חֲפְצָתִי וְתוֹרָתְךָ בְּתוֹךְ מִעִי:

Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· ὅλοκαυτώμα καὶ περὶ ἁμαρτίας οὐκ ᾔτησας. <sup>7</sup> τότε εἶπον, Ἰδοὺ ἤκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· <sup>8d</sup> τοῦ ποιῆσαι τὸ θέλημά σου ὁ Θεός· <sup>e</sup> μου ἡβουλὴθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου.

<sup>6</sup> Sacrifice and offering Thou didst not desire; Mine ears hast Thou <sup>a</sup> opened: burnt-offering and sin-offering hast Thou not required. <sup>7</sup> Then said I, Lo, I come: in the volume of the book *it is* written of Me, <sup>8</sup> I delight to do Thy will, O My God: yea, Thy law *is* <sup>b</sup> within My heart.

Sacrifice and offering Thou desiredst not, but a body hast Thou prepared Me: whole-burnt-offerings and *sacrifices* for sin Thou didst not require. <sup>7</sup> Then said I, Lo, I come: in the volume of the book it is written of Me, I desire to do Thy will, O My God, and Thy law in the midst of My heart.

HEB. 10:5-10. Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· <sup>6</sup> ὅλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· <sup>7</sup> τότε εἶπον, Ἰδοὺ ἤκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. <sup>8</sup> Ἀνώτερον λέγων, ὅτι Θυσίαν καὶ προσφορὰν καὶ ὅλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας, (αἵτινες κατὰ τὸν νόμον προσφέρονται,) <sup>9</sup> τότε εἶρηκεν, Ἰδοὺ ἤκω τοῦ ποιῆσαι, <sup>10</sup> ὁ Θεός, τὸ θέλημά σου... <sup>10</sup> ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ.

Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body <sup>a</sup> hast Thou prepared Me: <sup>b</sup> in burnt-offerings and *sacrifices* for sin Thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God. <sup>8</sup> Above when He said, Sacrifice and offering and burnt-offerings and *offering* for sin Thou wouldest not, neither hadst pleasure *therein*; (which are offered by the law;) <sup>9</sup> then said He, Lo, I come to do Thy will, O God ... <sup>10</sup> By the which will we are sanctified, through the offering of the body of Jesus Christ once for *all*.

<sup>a</sup> <sup>π</sup> Heb. *digged*. Exod. 21:6 [or, *prepared*]. <sup>b</sup> <sup>π</sup> Heb. *in the midst of My bowels*.  
<sup>c</sup> Many MSS. read *ἐξήτησας*. <sup>d</sup> τοῦ π. ὁ Θ. τὸ θέλημα σου ἐβουλήθην. <sup>e</sup> Three MSS. om. μου. <sup>f</sup> Om. ὁ Θεός. G. and S. <sup>g</sup> <sup>π</sup> Or, *Thou hast fitted Me*.

Psa. 41:4.

(280) <sup>a</sup>

Psa. 40:4.

... יהוה חנני ... ... Κύριε ἐλέησόν με ...

... LORD, be merciful unto me ...

... Lord, have mercy upon me ...

(Isa. 33:2.)

(Esa. 33:2.)

... יהוה חננו Κύριε ἐλέησον ἡμὰς ...

O LORD, be gracious unto us ...

Lord, have mercy upon us ...

|| MARK 10:47, 48.<sup>b</sup> ... Ὁ Υἱὸς Δαβίδ, Ἰησοῦ, ἐλέησόν με. <sup>48</sup> ... Τίε Δαβίδ, ἐλέησόν με.  
 ... Jesus, *Thou* Son of David, have mercy on me. <sup>48</sup> ... *Thou* Son of David, have mercy on me.

LUKE 16:24. ... Πάτερ Ἀβραὰμ, ἐλέησόν με ...  
 ... Father Abraham, have mercy on me ...

LUKE 17:13. ... Ἰησοῦ Ἐπιστάτα, ἐλέησον ἡμὰς.  
 ... Jesus, Master, have mercy on us.

|| LUKE 18:38, 39.<sup>b</sup> ... Ἰησοῦ, Τίε Δαβίδ, ἐλέησόν με. <sup>39</sup> ... Υἱέ Δαβίδ, ἐλέησόν με.  
 ... Jesus, *Thou* Son of David, have mercy on me. <sup>39</sup> ... *Thou* Son of David, have mercy on me.

<sup>a</sup> See also No. 248, and Psa. 123:3, *infra*.

<sup>b</sup> Parallel with Matt. 20:30, 31, which is placed under Psa. 123:3, *infra*.

Psa. 41:9 (10).

(281)

Psa. 40:9.

: אכַל לַחֲמֵי הַגִּדִיל עָלַי עָקַב ... <sup>10</sup> ... ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν  
 ἐπ' ἐμέ πτερνισμόν.

<sup>9</sup> ... [he] which did eat of my bread, ... he that eateth my <sup>b</sup> bread, <sup>c</sup> lift-  
 hath <sup>a</sup> lifted up *his* heel against me. ed up *his* heel against me.

JOHN 13:18. ... ἀλλ' ἵνα ἡ γραφή πληρωθῇ, Ὁ τρώγων <sup>d</sup> μετ' ἐμοῦ τὸν ἄρτον,  
 ἐπήρην ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ.

... but that the scripture may be fulfilled, He that eateth bread  
 with Me hath lifted up his heel against Me.

<sup>a</sup> <sup>π</sup> Heb. *magnified*.

<sup>b</sup> Gr. *loaves*.

<sup>c</sup> Gr. *magnified*.

<sup>d</sup> μου τὸν ἄρτον.



Psa. 44:22 (23).

(282)

Psa. 43:22.

כִּי עַל־יךָ הוֹרַגְנוּ כָּל הַיּוֹם נַחֲשָׁבְנוּ  
כַּצֹּאֵן מִבַּחָה :

<sup>22</sup> Yea, for Thy sake are we killed all the day long; we are counted as sheep for the slaughter.

ROM. 8:36. — (καθὼς γέγραπται, "Ὅτι <sup>c</sup> ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.)

— (as it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

<sup>a</sup> Gr. *were*.<sup>b</sup> Gr. *of slaughter*.<sup>c</sup> ἕνεκεν. G. and S.

Psa. 45:6, 7 (7, 8).

(283)<sup>a</sup>

Psa. 44:6, 7.

כִּסֵּאֲךָ אֱלֹהִים עוֹלָם וְעַד שְׁבַט  
מִיֶּשֶׁר שְׁבַט מַלְכוּתְךָ :<sup>8</sup> אֲהַבַּת צֶדֶק  
וַתִּשְׁנֵא רֶשַׁע עַל כֵּן מִשְׁחָךְ אֱלֹהִים  
אֱלֹהֶיךָ שֶׁמֶן שֶׁשׁוֹן מִחֶבְרִיךְ :

<sup>6</sup> Thy throne, O God, *is* for ever and ever: the sceptre of Thy kingdom *is* a right sceptre. <sup>7</sup> Thou lovest righteousness, and hatest wickedness: therefore <sup>b</sup> God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

Ὁ θρόνος σου ὁ Θεὸς εἰς <sup>c</sup> αἰῶνα αἰῶνος, ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου. <sup>7</sup> ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of Thy kingdom. <sup>7</sup> Thou hast loved righteousness and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy <sup>d</sup> fellows.

HEB.  
1:8, 9.

— πρὸς δὲ τὸν Υἱόν, Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα <sup>c</sup> τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου. <sup>9</sup> ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

— But unto the Son, *He saith*, Thy throne, O God, *is* for ever and ever: a sceptre of <sup>f</sup> righteousness *is* the sceptre of Thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

<sup>a</sup> Comp. Lam. 5:19.

<sup>b</sup> Or, *O God*.<sup>c</sup> Many MSS. read τὸν αἶ. τοῦ αἶ.<sup>d</sup> Or,

companions. <sup>e</sup> Om. τοῦ αἰῶνος.

<sup>f</sup> Or, *rightness, or, straightness*.

Psa. 46:4 (5).

(284)<sup>a</sup>

Psa. 45:4.

... עִיר אֱלֹהִים ...<sup>5</sup>

... τὴν πόλιν τοῦ Θεοῦ ...

<sup>4</sup> ... the city of God ...

... the city of God ...

(Psa. 48:1, 2 (2, 3). <sup>b</sup>	(Psa. 47:1, 2). <sup>b</sup>
... <sup>3</sup> בעיר אלהינו הר קדשו : ... הר ציון	... ἐν πόλει τοῦ Θεοῦ ἡμῶν, ἐν ὄρει ἁγίῳ αὐτοῦ. <sup>2</sup> ... ὄρη Σιών ...
<sup>1</sup> ... in the city of our God, in the mountain of His holiness. <sup>2</sup> ... mount Zion ...	... in the city of our God, in His holy mount. <sup>2</sup> ... mount Zion ...

(Psa. 87:3.)	(Psa. 86:3.)
... עיר האלהים ...	... ἡ πόλις τοῦ Θεοῦ ...
... O city of God ...	... O city of God ...
HEB. — ἀλλὰ προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζώντος ... 12:22. — But ye are come unto mount Zion, and unto the city of the living God ...	
REV. ... καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου ... 3:12. <sup>c</sup> ... and the name of the city of My God ...	

<sup>a</sup> Comp. Isa. 60:14, *The city of the Lord, the Zion of the Holy One of Israel.* <sup>b</sup> See also verse 8. <sup>c</sup> See Eze. 48:35, *infra*.

Psa. 48:2 (3).	(285)	Psa. 47:2.
: קרית מלך רב : <sup>3</sup>	... ἡ πόλις τοῦ Βασιλέως τοῦ με- γάλου.	
<sup>c</sup> ... the city of the great King.	... the city of the great King.	
MAIT. ... μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου Βασιλέως. 5:35. ... neither by Jerusalem; for it is the city of the great King.		

Psa. 50:14, 23.	see	LEV. 7:12.
Psa. 51:4 (6).	(286)	Psa. 50:4.
... למען תצדק בבחריך תוֹכֵה ... בשפתיך	... ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.	
<sup>4</sup> ... that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.	... that Thou mightest be justified in Thy sayings, and mightest over- come when Thou art judged.	
ROM. ... καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ 3:4. νικήσῃς ἐν τῷ κρίνεσθαί σε. ... as it is written, That thou mightest be justified in Thy say- ings, and mightest overcome when Thou art judged.		

Psa. 53 (52).	see	Psa. 14 (13).
Psa. 55:22 (23).	(287)	Psa. 54:22.
... השלך על יהודה יהבך ויהיו ... כלכלך	Ἐπὶ ῥίψον ἐπὶ Κύριον τὴν μέριμ- νάν σου, καὶ αὐτός σε διαθρέψει ...	

<sup>22</sup> Cast thy <sup>a</sup>burden upon the Lord,      Cast thy care upon the Lord, and  
and He shall sustain thee ...      He shall <sup>b</sup>sustain thee ...

1 PET. — πᾶσαν τὴν μέριμναν ὑμῶν ἐπιβρίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ  
5:7. μέλει περὶ ὑμῶν.

— casting all your care upon Him, for He careth for you.

<sup>a</sup> Or, *gift* [or, *care*].      <sup>b</sup> Or, *nourish*.

PSA. 62:12 (13).

(288)<sup>a</sup>

PSA. 61:12.

:כִּי אַתָּה תִשְׁלַם לְאִישׁ כַּמַּעֲשָׁו: <sup>13</sup>

... ὅτι σὺ ἀποδώσεις ἐκάστῳ κατὰ  
τὰ ἔργα αὐτοῦ.

<sup>12</sup> ... for Thou renderest to every  
man according to his work.

... for Thou shalt render to every  
man according to his works.

(Prov. 24:12.)

(Prov. 24:12.)

:וְהָשִׁיב לְאָדָם כַּפְעָלוֹ ...

... ὃς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ  
ἔργα αὐτοῦ.

... and shall *not* He render to  
every man according to his works?

... who rendereth to every man  
according to his works.

MATT. ... καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

16:27.<sup>b</sup> ... and then He shall reward every man according to his works.

ROM. — ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

2:6. — who will render to every man according to his deeds.

1 COR. ... ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.

3:8.<sup>c</sup> ... and every man shall receive his own reward according to his  
own labour.

2 TIM. ...<sup>d</sup> ἀποδώῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ.

4:14. ... the Lord reward him according to his works.

REV. ... καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

2:23. ... and I will give unto every one of you according to your works.

REV. ... καὶ ἐκρίθησαν οἱ νεκροὶ ... κατὰ τὰ ἔργα αὐτῶν. <sup>13</sup> ... καὶ  
20:12, ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

13. ... and the dead were judged ... according to their works.

<sup>13</sup> ... and they were judged every man according to their works.

REV. ... ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.

22:12. ... to give every man according as his work shall be.

<sup>a</sup> See No. 268, supra, and comp. Jer. 17:10, 32:19; likewise 2 Cor. 11:15, *whose end shall be according to their works*. See also Jer. 50:29, *infra*, cited in Rev. 18:6.      <sup>b</sup> Comp. Sirach 32 (Engl. 35):19, *ἕως ἀνταποδῶν ἀνθρώπῳ κατὰ τὰς πράξεις αὐτοῦ*.      <sup>c</sup> Compare Wisdom 10:17, *Ἀπέδωκεν ὁσίοις μισθὸν κόπων αὐτῶν* (*wisdom*) *rendered to the righteous a reward of their labours*.      <sup>d</sup> ἀποδώσει, S.

PSA. 65:10 (11).

(289)

PSA. 64:10.

... תְּלַמִּיָּה רוּחַ נְהַת גְּדוּרָה <sup>11</sup>

Τοὺς αὐλακας αὐτῆς μέθυσον, πλὴ-  
θυνον τὰ γεννήματα αὐτῆς ...

<sup>10</sup> Thou waterest the ridges thereof <sup>b</sup> Saturate the furrows thereof, abundantly : <sup>a</sup> Thou settlest the furrows thereof... multiply the fruits thereof...

2 COR. <sup>c</sup> ... καὶ <sup>d</sup> πληθύναι τὸν σπόρον ὑμῶν, καὶ <sup>e</sup> αὐξήσαι τὰ γεννήματα 9:10. τῆς δικαιοσύνης ὑμῶν.

...and (may He) multiply your seed sown, and increase the fruits of your righteousness.

<sup>a</sup> <sup>¶</sup> Or, *Thou causest rain to descend into the furrows thereof.* <sup>b</sup> Lit. *Inebriate*, as the old Lat. <sup>c</sup> See Isa. 55:10, *infra*. <sup>d</sup> πληθυνεῖ. G. and S. <sup>e</sup> αὐξήσει. G. and S.

PSA. 68:18 (19).

(290)

PSA. 67:18.

עֲלִיתָ לְמָרוֹם שְׁבִית שְׁבִי לְקָחַת  
... מִתְנוֹת בְּאֵדָם

Ἀναβὰς εἰς ὕψος, ἤχμαλώτευσας  
αἰχμαλωσίαν <sup>b</sup> ἔλαβες δόματα ἐν  
<sup>c</sup> ἀνθρώπῳ ...

<sup>18</sup> Thou hast ascended on high,  
Thou hast led captivity captive:  
Thou hast received gifts<sup>a</sup> for man...

When Thou didst ascend on high,  
Thou didst lead captivity captive,  
Thou didst receive gifts<sup>d</sup> for men...

EPH. — διὸ λέγει, Ἀναβὰς εἰς ὕψος <sup>g</sup> ἤχμαλώτευσεν αἰχμαλωσίαν, 4:8.<sup>e</sup> <sup>h</sup> καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.

— Wherefore He saith, When He ascended up on high, He led<sup>i</sup> captivity captive, and gave gifts unto men.

<sup>a</sup> <sup>¶</sup> Heb. *in the man.* <sup>b</sup> One or two copies read, ἔδωκεν δ. τοῖς ἀνθρώποις. <sup>c</sup> Many copies have ἀνθρώποις. <sup>d</sup> Gr. *in man.* <sup>e</sup> See verses 9–11, Τὸ δὲ, ἀνέβη ... ὁ ἀναβὰς, κ.τ.λ. Compare John 3:13. 6:62. <sup>f</sup> ὕψος. G. <sup>g</sup> αἰχμαλωτεύσας. others, ἤχμαλώτευσας. <sup>h</sup> Om. καὶ. <sup>i</sup> <sup>¶</sup> Or, *a multitude of captives.* [Comp. Judg. 5:12.]

PSA. 69:4.

see

PSA. 35:19.

PSA. 69:9 (10).

(230)

PSA. 68:9.

... כִּי קִנְאָת בֵּיתְךָ אֲכָלָתִי <sup>10</sup>

Ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με...

<sup>9</sup> For the zeal of Thine house hath eaten Me up...

For the zeal of Thine house hath eaten Me up...

JOHN 2:17. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἔστιν, Ὁ ζῆλος τοῦ οἴκου σου <sup>a</sup> κατέφαγέ με.

And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up.

<sup>a</sup> καταφάγεταί. G. and S.

PSA. 69:9 (10).

(292)

PSA. 68:9.

... וְהַרְפוֹת חוֹרְפִּיךָ נָפְלוּ עָלַי <sup>10</sup>

... καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ.

<sup>9</sup> ...and the reproaches of them that reproached Thee are fallen upon Me.

...and the reproaches of them that reproached Thee fell upon Me.



ROM. 15:3. Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἠρεσεν, ἀλλὰ, καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, ἐπέπεσον ἐπ' ἐμέ.

For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me.

PSA. 69:21 (22).

( 293 )

PSA. 68:21.

וַיִּתְּנוּ בַּבְּרוֹתַי רֶאֱשׁ וּלְצִמְאִי  
יִשְׁקֵנִי חֲמִין :

<sup>21</sup> They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink.

Καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

They gave Me also gall for My meat, and made Me drink vinegar for My thirst.

||MATT. 27:34, 48. — ἔδωκαν αὐτῷ πιεῖν <sup>a</sup> ὄξος μετὰ χολῆς μεμιγμένον· καὶ γενεσίμενος οὐκ ἠθέλεε πιεῖν. --- <sup>48</sup> καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.

<sup>31</sup> — they gave Him vinegar to drink mingled with gall: and when He had tasted *thereof*, He would not drink. --- <sup>48</sup> And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

||MARK 15:23, 36. Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον, ὃ δὲ οὐκ ἔλαβε. --- <sup>36</sup> δραμὼν δὲ εἰς, καὶ γεμίσας σπόγγον ὄξους, περιθεὶς τε καλάμῳ, ἐπότιζεν αὐτόν ...

And they gave Him to drink wine mingled with myrrh, but He received it not. --- <sup>36</sup> And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink ...

||LUKE 23:36. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ.

And the soldiers also mocked Him, coming to Him, and offering Him vinegar.

||JOHN 19:28-30. ... λέγει, Διψῶ. <sup>29</sup> σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται ...

... (Jesus) saith, I thirst. <sup>29</sup> Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. <sup>30</sup> When Jesus therefore had received the vinegar, He saith, It is finished ...

<sup>a</sup> οἶνον.

PSA. 69:22, 23 (23, 24).

( 294 )

PSA. 68:22, 23.

יְהִי שְׁלֹחֵנִים לַפְּנִימָה לִפְנֵי

Γενηθήτω ἡ τράπεζα αὐτῶν <sup>a</sup> ἐνώπιον αὐτῶν εἰς παγίδα, καὶ εἰς

ולשלומים למוקש : <sup>21</sup> תחשננה  
עיניהם מראות ומתניהם תמיד  
המעד :

<sup>22</sup> Let their table become a snare before them : and *that which should have been for their welfare, let it become a trap.* <sup>23</sup> Let their eyes be darkened, that they see not ; and make their loins continually to shake.

ROM. 11:9, 10. Καὶ Δαβὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς. <sup>10</sup> σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them : <sup>10</sup> let their eyes be darkened, that they may not see, and bow down their back alway.

<sup>a</sup> Om. ἐνώπιον αὐτῶν.

<sup>b</sup> θήραν\* others, ἀνταπόδομα.

PSA. 69:25 (26).

( 295 )

PSA. 68:25.

<sup>26</sup> תהי מורתם נשמה באחליהם  
אל יהי ישב :

<sup>25</sup> Let <sup>a</sup> their habitation be desolate, and <sup>b</sup> let none dwell in their tents.

Γενηθήτω ἡ ἔπαυλις αὐτῶν ἡρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν.

Let their habitation be made desolate, and let there be no dweller in their tents.

MATT. 23:38.<sup>c</sup> Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Behold, your house is left unto you desolate.

LUKE 13:35.<sup>c</sup> Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν <sup>d</sup> ἔρημος ...

Behold, your house is left unto you desolate ...

ACTS 1:16, 20. Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν <sup>e</sup> ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα ... --- <sup>20</sup> γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ ...<sup>f</sup>

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas ... --- <sup>20</sup> For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein ...<sup>f</sup>

<sup>a</sup> ἢ Heb. *their palace.*

<sup>b</sup> ἢ Heb. *Let there not be a dweller.*

<sup>c</sup> Perhaps these two

passages refer to Jer. 22:5. See also 2 Esdr. 1:33.

<sup>d</sup> Om. ἔρημος. G. and S.

<sup>e</sup> Om.

ταύτην. <sup>f</sup> For the rest see Psal. 109:8, *infra*.

PSA. 69:28 (29).

( 296 )

PSA. 68:28.

... מִסְפָּר חַיִּים <sup>29</sup>

Ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων ...

<sup>28</sup> Let them be blotted out of the book of the living ...

Let them be blotted out of the book of the living ...

PHIL.  
4:3.

... ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

... whose names *are* in the book of life.REV.  
3:5.<sup>3</sup>

... καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς...

... and I will not blot out his name out of the book of life ...

REV.  
13:8.... ὧν οὐ γέγραπται <sup>b</sup> τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ Ἀρνίου ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.... whose names are not <sup>c</sup> written in the book of life of the Lamb slain, from the foundation of the world.REV.  
17:8.... ὧν οὐ γέγραπται <sup>d</sup> τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου ...

... whose names were not written in the book of life from the foundation of the world ...

REV.  
20:12,  
15.... καὶ βιβλίον ἄλλο ἡνεόχθη, ὃ ἐστὶ τῆς ζωῆς ... --- <sup>15</sup> καὶ εἴ τις οὐχ εὐρέθην ἐν <sup>e</sup> τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐκβλήθη εἰς τὴν λίμνην τοῦ πυρός.... and another book was <sup>f</sup> opened, which is *the book* of life ...--- <sup>15</sup> And whosoever was not <sup>e</sup> found written in the book of life was cast into the lake of fire.REV.  
21:27.

... εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.

... but they which are written in the Lamb's book of life.

REV.  
22:19.... ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ <sup>g</sup> βίβλου τῆς ζωῆς ...... God shall take away his part <sup>h</sup> out of the book of life ...<sup>a</sup> Comp. No. 113, supra.<sup>b</sup> τὸ ὄνομα ἐν τῷ βιβλίῳ. G. and S.<sup>c</sup> See Dan. 12:1, inf.<sup>d</sup> τὸ ὄνομα. S.<sup>e</sup> τῷ βιβλίῳ.<sup>f</sup> See Dan. 7:10, infra.<sup>g</sup> τοῦ ξύλου. G. and S.

See No. 6, supra.

<sup>h</sup> ἢ Or, from the tree of life.

PSA. 78:2.

( 297 )<sup>a</sup>

PSA. 77:2.

אֶתְחַהּ בַּמִּשַׁל פִּי אֲבִיעָה חִידוֹת  
מִנִּי קִדְם :

I will open My mouth in a parable; I will utter dark sayings of old.

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς.

I will open My mouth in parables; I will utter things *which have been* hidden from the beginning.MATT.  
13:35.

— ὅπως πληρωθῇ τὸ ῥήθην διὰ τοῦ προφήτου, λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

— that it might be fulfilled which was spoken by the prophet,

saying, I will open My mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

<sup>a</sup> Compare Psal. 49:4. Also, Rom. 16:25, 26. 1 Cor. 2:7. Eph. 3:9. and Col. 1:26 (*the mystery, etc.*).

PSAL. 78:8. ( 298 )<sup>a</sup> PSAL. 77:8.

... דור סורר ... ... γενεὰ σκολιὰ ...

... a stubborn .. generation ... ... a crooked .. generation ...

ACTS 2:40. ... Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

... Save yourselves from this untoward generation.

<sup>a</sup> See No. 184, *supra*.

PSAL. 78:24. see EXOD. 16:4, 15.

PSAL. 78:31. ( 299 ) PSAL. 77:31.

... ואף אלהים עלה בהם — — καὶ ὀργὴ τοῦ Θεοῦ ἀνέβη ἐπ' αὐτοὺς ...

— the wrath of God came upon them ... — then the wrath of God arose against them ...

JOHN 3:36. ... ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ <sup>a</sup> μένει ἐπ' αὐτόν.

... but the wrath of God abideth on him.

EPH. 5:6. ... διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

... for because of these things cometh the wrath of God upon the children of <sup>b</sup> disobedience.

COL. 3:6. — δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.  
— for which things' sake the wrath of God cometh on the children of disobedience.

<sup>a</sup> μενεῖ. <sup>b</sup> ¶ Or, *unbelief*.

PSAL. 78:37. ( 300 ) PSAL. 77:37.

... לבם לא נכון עמו 'H δὲ καρδία αὐτῶν οὐκ εὐθεῖα μετ' αὐτοῦ ...

For their heart was not right with Him ... For their heart *was* not right with Him ...

ACTS 8:21. ... ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ.

... for thy heart is not right in the sight of God.

PSAL. 78:60. ( 301 )<sup>a</sup> PSAL. 77:60.

— ויטש משכן שלו אהל שכן — Καὶ ἀπόωσατο τὴν σκηνὴν Σηλὼμ,  
: באדם : σκίγημα αὐτοῦ οὐ κατεσκήνωσεν  
ἐν ἀνθρώποις.



— so that He forsook the tabernacle of Shiloh, the tent *which* He placed among men.

And He forsook the tent of Se-lom, His tabernacle where He dwelt among men.

REV.  
21:3.<sup>b</sup>

... Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν...

... Behold, the tabernacle of God *is* with men, and He <sup>a</sup> will dwell with them ...

<sup>a</sup> Comp. Psal. 68:18. Eze. 37:26.      <sup>b</sup> Comp. No. 131, *supra*.

PSA. 82:2.

see

LEV. 19:15.

PSA. 79:6.

(302)

PSA. 78:6.

שֶׁפַךְ חֶמֶתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ ...

Ἐκχεον τὴν ὀργὴν σου ἐπὶ ἔθνη τὰ μὴ ἐπεγνώκοντά σε...

Pour out Thy wrath upon the heathen that have not known Thee ...

Pour out Thy wrath upon the heathen that have not known Thee ...

(JER. 10:25.)

(JER. 10:25.)

שֶׁפַךְ חֶמֶתְךָ עַל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ ...

Ἐκχεον τὸν θυμὸν σου ἐπὶ ἔθνη τὰ μὴ εἰδότα σε...

Pour out Thy fury upon the heathen that know Thee not ...

Pour out Thy fury upon the heathen that know Thee not ...

1 THESS. ... καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν.  
4:5.

... even as the Gentiles which know not God.

PSA. 82:6.

(303)

PSA. 81:6.

אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם ...

Ἐγὼ εἶπα, Θεοὶ ἐστε...

I have said, Ye *are* gods ...

I said, Ye are gods ...

JOHN  
10:34,  
35.

... Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοὶ ἐστε; <sup>35</sup> Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή)—

... Is it not written in your law, I said, Ye are gods? <sup>35</sup> If He called them gods, unto whom the word of God came, (and the scripture cannot be broken;)—

PSA. 82:6.

(304)<sup>a</sup>

PSA. 81:6.

וּבְנֵי עַלְיוֹן כֻּלָּם :

... καὶ υἱοὶ Ὑψίστου πάντες.

... and all of you *are* children of the Most High.

... and *ye are* all children of the Highest.

LUKE ... καὶ ἔσσεσθε υἱοὶ <sup>b</sup> τοῦ Ὑψίστου ...

6:35. ... and ye shall be the children of the Highest ...

<sup>a</sup> Comp. Sirach 4: 10, καὶ ἔση ὡς υἱὸς Ὑψίστου so shalt thou be as the son of the Most High; also Luke 1:32, καὶ Ὑἱὸς Ὑψίστου κληθήσεται (He) shall be called the Son of the Highest.

<sup>b</sup> Om. τοῦ. G. and S.

PSA. 86:9, 10.

( 305 )

PSA. 85:9, 10.

כל גוים אשר עשית יבואו וישתחו  
לפניך אדני ויכבדו לשמך : <sup>10</sup>  
גרול אתה ועשה נפלאות אתה  
אלהים לבדך :

Πάντα τὰ ἔθνη ὅσα ἐποίησας  
ἡξουσιν, καὶ προσκυνήσουσιν ἐνω-  
πιόν σου Κύριε, καὶ δοξάσουσι τὸ  
ὄνομά σου <sup>10</sup> ὅτι μέγας εἶ σὺ, καὶ  
ποιῶν θαυμάσια· σὺν εἰ ὁ Θεὸς μόνος  
<sup>a</sup> ὁ μέγας.

All nations whom Thou hast made  
shall come and worship before  
Thee, O LORD; and shall glorify  
Thy name. <sup>10</sup> For Thou art great,  
and doest wondrous things: Thou  
art God alone.

All nations whom Thou hast made  
shall come, and shall worship be-  
fore Thee, O Lord, and shall glorify  
Thy name: <sup>10</sup> for Thou art great,  
and <sup>b</sup> doest wondrous things: Thou  
art the only and the great God.

REV. Τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ <sup>d</sup> δοξάσῃ τὸ ὄνομά σου; ὅτι  
15:4.<sup>c</sup> μόνος <sup>e</sup> ὁσίων· ὅτι <sup>f</sup> πάντα τὰ ἔθνη ἡξουσιν, καὶ προσκυνήσουσιν  
ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Who shall not fear Thee, O Lord, and glorify Thy name? for  
Thou only art holy: for <sup>g</sup> all nations shall come and worship  
before Thee; for Thy judgments are made manifest.

<sup>a</sup> Many MSS. om. ὁ μέγας. <sup>b</sup> Gr. doing. <sup>c</sup> See Jer. 10:7, inf. <sup>d</sup> δοξάσει.  
<sup>e</sup> ἄγιος, or, ἅ. εἶ. <sup>f</sup> πάντες ἡξουσιν. <sup>g</sup> Comp. Isa. 66:23.

PSA. 87:3.

see

PSA. 46:4.

PSA. 89:20 (21).

( 306 )

PSA. 88:20.

... מצאתי דוד עבדי <sup>21</sup> Εὗρον Δαυὶδ τὸν δοῦλόν μου ...

<sup>20</sup> I have found David My ser-  
vant ...

I have found David My servant ...

ACTS ... ὃ καὶ εἶπε μαρτυρήσας, Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαὶ ...  
13:22. ... to whom also He gave testimony, and said, I have found  
David the son of Jesse ... <sup>a</sup>

<sup>a</sup> For the rest see No. 210, supra.

PSA. 89:36 (37).

( 307 ) <sup>a</sup>

PSA. 88:36.

... רענו לעולם יהיה <sup>37</sup> Τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα  
<sup>b</sup> μενεῖ ...

<sup>36</sup> His seed shall endure for ever ... His seed shall abide for ever ...

JOHN ... Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν  
12:34. αἰῶνα ...

... We have heard out of the law that Christ abideth for ever ...

<sup>a</sup> Compare Isa. 9:7, מעתה ועד עולם, from henceforth even for ever; ἀπὸ τοῦ νῦν καὶ εἰς τὸν  
αἰῶνα. <sup>b</sup> Many MSS. μένει.

PSA. 89:37 (38).

(308)

PSA. 88:37.

... וְעַד בְּעֵדָה נֶאֱמַר ...<sup>38</sup>

... καὶ ὁ μάρτυς ἐν οὐρανῷ πιστός...

<sup>37</sup> ...and as a faithful witness in heaven ...

...and as the faithful witness in heaven ...

REV. — καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός ...

1:5. — and from Jesus Christ, *who* is the faithful witness ...

REV. ... ὁ Ἀμήν, ὁ μάρτυς ὁ πιστός καὶ ἀληθινός ...

3:14. ... the Amen, the faithful and true witness ...

PSA. 89:48 (49).

(309)<sup>a</sup>

PSA. 88:48.

... מִי גִבֹּר יִחְיֶה וְלֹא יִרְאֶה מוֹת ...<sup>19</sup>

Τίς ἐστὶν ἄνθρωπος, ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον; ...

<sup>43</sup> What man is *he* that liveth, and shall not see death?...

What man is there who shall live and not see death? ...

LUKE ... μὴ ἰδεῖν θάνατον ...

2:26. ... that he should not see death ...

JOHN ... ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

8:51. ... If a man keep My saying, he shall never <sup>b</sup> see death.

HEB. ... τοῦ μὴ ἰδεῖν θάνατον ...

11:5. ... that he should not see death...

<sup>a</sup> Comp. John 3:36, οὐκ ὄψεται ζῶην.<sup>b</sup> In verse 52, *taste of death*.

PSA. 89:52 (53).

(310)<sup>a</sup>

PSA. 88:52.

: בְּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן :

Εὐλογητὸς Κύριος εἰς τὸν αἰῶνα. γένοιτο, γένοιτο.

<sup>52</sup> Blessed *be* the LORD for evermore. Amen, and Amen.Blessed *be* the Lord for ever. *So* be it, *so* be it.

ROM. ... παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

1:25. ... more than the Creator, who is blessed for ever. Amen.

ROM. ... καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

9:5. ... and of whom as concerning the flesh Christ *came*, <sup>b</sup> who is over all, God blessed for ever. Amen.

2 COR. Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας ...

11:31. The God and Father of our Lord Jesus Christ, <sup>c</sup> which is blessed for evermore, knoweth ...<sup>a</sup> Compare PSA. 41:13, and 72:18, 19.<sup>b</sup> Or, *THE BEING over all* (see No. 70, *supra*).<sup>c</sup> Or, *THE BEING who is blessed*.

PSA. 90:4.

( 311 ) <sup>a</sup>

PSA. 89:4.

כִּי אֵלֶּף שָׁנִים בְּעֵינֶיךָ יוֹם  
... אֶתְמוּל

"Ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου,  
ὥς <sup>c</sup> ἡ ἡμέρα ἢ ἐχθὲς ἥτις διήλθε ...

For a thousand years in Thy sight  
*are but* as yesterday <sup>b</sup> when it is  
past ...

For a thousand years in Thine eyes  
*are* as the yesterday which has  
passed away ...

<sup>2</sup> PET. ... ὅτι μία ἡμέρα παρὰ Κυρίῳ ὥς χίλια ἔτη, καὶ χίλια ἔτη ὥς  
<sup>3:8.</sup> ἡμέρα μία.

... that one day *is* with the Lord as a thousand years, and a  
thousand years as one day.

<sup>a</sup> Compare Rev. 20:2, etc., χίλια ἔτη. Comp. also Sirach 18:10. <sup>b</sup> ¶ Or, *when He*  
*hath passed them.* <sup>c</sup> Om. ἡ.

PSA. 91:11, 12.

( 312 )

PSA. 90:11, 12.

כִּי מַלְאָכָיו יִצְוֶה לְךָ לְשֹׁמֵרְךָ בְּכָל  
דְּרֹכֶיךָ : <sup>12</sup> עַל כַּפֵּי יְשׁוּאוֹנְךָ פֶּן  
תִּגְוֶה בְּאֶבֶן רִגְלְךָ :

"Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται  
περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν  
πάσαις ταῖς ὁδοῖς σου. <sup>12</sup> <sup>a</sup> ἐπὶ χει-  
ρῶν ἀρουσί σε, μήποτε προσκόψῃς  
πρὸς λίθον τὸν πόδα σου.

For He shall give His angels  
charge over Thee, to keep thee in  
all thy ways. <sup>12</sup> They shall bear  
thee up in *their* hands, lest thou  
dash thy foot against a stone.

For He shall give charge unto His  
angels concerning thee, to keep  
thee in all thy ways. <sup>12</sup> In *their*  
hands they shall bear thee up, lest  
at any time thou dash thy foot  
against a stone.

|| MATT. ... γέγραπται γὰρ, "Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ,  
<sup>4:6.</sup> καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν  
πόδα σου.

... for it is written, He shall give His angels charge concern-  
ing Thee; and in *their* hands they shall bear Thee up, lest at  
any time Thou dash Thy foot against a stone.

|| LUKE — γέγραπται γὰρ, "Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ,  
<sup>4:10, 11.</sup> τοῦ διαφυλάξαι σε. <sup>11</sup> καὶ <sup>b</sup> ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε  
προσκόψῃς πρὸς λίθον τὸν πόδα σου.

— for it is written, He shall give His angels charge over Thee,  
to keep Thee: <sup>11</sup> and in *their* hands they shall bear Thee up,  
lest at any time Thou dash Thy foot against a stone.

<sup>a</sup> Ad. καὶ. One MS.

<sup>b</sup> Om. ὅτι.

PSA. 93:4.

( 313 )

PSA. 92:4.

... מִקְלֹת מַיִם רַבִּים

— ἀπὸ φωνῶν ὑδάτων πολλῶν ...

... than the noise of many waters ...

— <sup>a</sup> at the voices of many waters ...





אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם יִבְאוּ  
אֶל מְנוּחָתִי :<sup>11</sup>

... To-day if ye will hear His voice,  
<sup>8</sup> harden not your heart, as in the  
<sup>a</sup> provocation, and as in the day  
of temptation in the wilderness :  
<sup>9</sup> when your fathers tempted Me,  
proved Me, and saw My work.  
<sup>10</sup> Forty years long was I grieved  
with *this* generation, and said, It  
is a people that do err in their  
heart, and they have not known  
My ways : <sup>11</sup> unto whom I swear  
in My wrath, <sup>b</sup> that they should  
not enter into My rest.

HEB.

3:7, &c.

Διὸ (καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον, Σήμερον ἐὰν τῆς φωνῆς  
αὐτοῦ ἀκούσητε, <sup>8</sup> μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὥς ἐν τῷ  
παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,  
<sup>9</sup> οὐ <sup>k</sup> ἐπειράσαν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδόν  
τὰ <sup>l</sup> ἔργα μου τεσσαράκοντα ἔτη <sup>10</sup> διὸ προσώχθισα τῇ γενεᾷ  
<sup>m</sup> ἐκείνῃ, καὶ <sup>n</sup> εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ  
ἔγνωσαν τὰς ὁδοὺς μου· <sup>11</sup> ὥς ὥμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύ-  
σονται εἰς τὴν κατάπαυσίν μου.) <sup>12</sup> βλέπετε... <sup>13</sup> ... ἄχρις οὗ  
τὸ σήμερον καλεῖται, κ.τ.λ. --- <sup>15</sup> — ἐν τῷ λέγεσθαι, Σήμερον  
ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν,  
ὥς ἐν τῷ παραπικρασμῷ. --- <sup>17</sup> τίσι δὲ προσώχθισε τεσσαρά-  
κοντα ἔτη ; ... <sup>18</sup> τίσι δὲ ὥμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατὰ-  
παυσιν αὐτοῦ... ; ---

4:1.

Φοβηθῶμεν οὖν μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν  
εἰς τὴν κατάπαυσιν αὐτοῦ, κ.τ.λ. --- <sup>3</sup> εἰσερχόμεθα γὰρ εἰς τὴν  
κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ὥμοσα ἐν τῇ  
ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου... <sup>4</sup> Εἶρηκε  
γὰρ που περὶ τῆς ἐβδόμης οὕτω... <sup>5</sup> καὶ ἐν τούτῳ πάλιν, Εἰ  
εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. --- <sup>7</sup> πάλιν τινα ὀρίζει  
ἡμέραν, Σήμερον, ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον· καθὼς  
<sup>p</sup> εἶρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύ-  
νητε τὰς καρδίας ὑμῶν. --- <sup>10</sup> ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν  
αὐτοῦ... <sup>11</sup> Σπουδάζωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατὰ-  
παυσιν...

3:7.

Wherefore (as the Holy Ghost saith, To-day if ye will hear  
His voice, <sup>8</sup> harden not your hearts, as in the provocation, in  
the day of temptation in the wilderness ; <sup>9</sup> when your fathers  
tempted Me, proved Me, and saw My works forty years.  
<sup>10</sup> Wherefore I was grieved with that generation, and said, They  
do alway err in *their* heart ; and they have not known My ways.  
<sup>11</sup> So I swear in My wrath, <sup>q</sup> They shall not enter into My rest.)

οὐκ ἔγνωσαν τὰς ὁδοὺς μου. <sup>11</sup> ὥς  
ὥμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύ-  
σονται εἰς τὴν κατάπαυσίν μου.

... To-day if ye will hear His voice,  
<sup>8</sup> harden not your hearts, as in the  
<sup>s</sup> provocation, according to the day  
of <sup>h</sup> anger in the wilderness, <sup>9</sup> where  
your fathers tempted Me, proved  
Me, and saw My works. <sup>10</sup> Forty  
years was I grieved with that ge-  
neration, and I said, They do  
alway err in *their* heart, and they  
have not known My ways. <sup>11</sup> So I  
swear in My wrath, <sup>i</sup> They shall  
not enter into My rest.

<sup>12</sup> take heed, etc. <sup>13</sup> ... while it is called To-day, etc. ---  
<sup>15</sup> — while it is said, To-day if ye will hear His voice, harden  
 not your hearts, as in the provocation. <sup>r</sup> --- <sup>17</sup> But with whom  
 was He grieved forty years? ... <sup>18</sup> And to whom sware He that  
 they should not enter into His rest ...? ---

4:1. Let us therefore fear, lest, a promise being left *us* of enter-  
 ing into His rest, etc. --- <sup>3</sup> For we which have believed  
 do enter into rest, as He said, As I have sworn in My wrath,  
 If they shall enter into My rest ... <sup>4</sup> For He spake in a certain  
 place of the seventh *day* on this wise <sup>o</sup> ... <sup>5</sup> and in this *place*  
 again, If they shall enter into My rest. --- <sup>7</sup> Again, He limiteth  
 a certain day, saying in David, To-day, after so long a time;  
 as it is said, To-day if ye will hear His voice, harden not your  
 hearts. --- <sup>10</sup> For he that is entered into His rest ... <sup>11</sup> Let us  
 labour therefore to enter into that rest ...

<sup>a</sup> Heb. *contention*. <sup>b</sup> Heb. *If they enter, etc.* <sup>c</sup> Many MSS. read *πειρασμοῦ*.  
<sup>d</sup> Ad. με. Ald, Compl. and many MSS. <sup>e</sup> εἶπον. Many MSS. <sup>f</sup> αὐτοὶ δὲ. Many MSS.  
<sup>g</sup> Or, *embittering*. <sup>h</sup> Or, *bitterness*. <sup>i</sup> Gr. *If they shall enter*. <sup>k</sup> ἐπείρασαν οἱ πατέρες  
 ὁμῶν ἐν δοκιμασίᾳ, καὶ εἶδον. <sup>l</sup> ἔργα μου. Τεσσ. ἔτη. προσ. <sup>m</sup> ταύτην. <sup>n</sup> εἶπα. <sup>o</sup> See  
 No. 4, supra. <sup>p</sup> προέφηται. <sup>q</sup> Gr. *If they shall enter*. <sup>r</sup> See some words in  
 verses 16, 19, and ch. 4:6, 8.

Psa. 96:9.

(316)

Psa. 95:9.

: חילו מפניו כל הארץ ...

... σαλευθήτω ἀπὸ προσώπου αὐ-  
 τοῦ πᾶσα ἡ γῆ.

... fear before Him, all the earth.

... let all the earth tremble <sup>a</sup> at  
 His presence.

(Psa. 114:7.)

(Psa. 113:7.)

... מפני אדון חולי ארץ ...

Ἀπὸ προσώπου Κυρίου ἐσαλεύθη  
 ἡ γῆ ...Tremble, thou earth, at the pre-  
 sence of the LORD ...At the presence of the Lord the  
 earth trembled ...

REV. ... οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς ...

20:11. ... from whose face the earth and the heaven fled away ...

<sup>a</sup> Lit. *from His face*.

Psa. 96:13.

see

Psa. 9:8.

Psa. 97:7.

see

DEUT. 32:43 (No. 192).

Psa. 98:3.

(317)

Psa. 97:3.

... זכר חסדו ואמונתו לבית ישראל ...

<sup>a</sup> Ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ  
 Ἰακώβ, καὶ τῆς ἀληθείας αὐτοῦ  
 τῷ οἴκῳ Ἰσραὴλ ...

He hath remembered His mercy

He hath remembered His mercy

and His truth toward the house  
of Israel ...

unto Jacob, and His truth to the  
house of Israel ...

LUKE ... μνησθήναι ἐλέους.

1:54.<sup>b</sup> ... in remembrance of *His* mercy.

<sup>a</sup> Μνησθήτι.

<sup>b</sup> Comp. verse 72.

PSA. 98:3.

(318)<sup>a</sup>

PSA. 97:3.

ראו כל אפסי ארץ את ישועת  
אלהינו:

... all the ends of the earth have  
seen the salvation of our God.

... εἶδον πάντα τὰ πέρατα τῆς  
γῆς τὸ σωτήριον τοῦ Θεοῦ ἡμῶν.

... all the ends of the earth have  
seen the salvation of our God.

(ISA. 52:10.)

(ISA. 52:10.)

וראו כל אפסי ארץ את ישועת  
אלהינו

... and all the ends of the earth  
shall see the salvation of our God.

... καὶ ὄψονται πάντα ἅκρα τῆς  
γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ  
Θεοῦ ἡμῶν.

... and all the ends of the earth  
shall see the salvation which is  
from our God.

LUKE — ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου.

2:30. — for mine eyes have seen Thy salvation.

ACTS ... ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ ...

28:28.<sup>b</sup> ... that the salvation of God is sent unto the Gentiles ...

<sup>a</sup> Comp. Isa. 40:3—5, and 49:6, infra.

<sup>b</sup> Comp. PSA. 98:2,

PSA. 98:9.

see

PSA. 9:8.

PSA. 101:5.

(319)<sup>a</sup>

PSA. 100:5.

: אתו לא אוכל

... τούτω οὐ συνήσθιον.

... (him) will not I suffer.

... with him I have not eaten.

1 COR. ... τῷ τοιούτῳ μηδὲ συνεσθίειν.

5:11. ... with such an one no not to eat.

<sup>a</sup> Comp. Acts. 11:3. Gal. 2:12.

PSA. 102:25-27 (26-28). (320)

PSA. 101:25-27.

לפנים הארץ יסדת ומעשה ידיך  
שמים: <sup>27</sup> חמה יאבדו ואתה תעמד  
וכלם כבגד יבלו כלבוש תחליפם  
ויחלפו: <sup>28</sup> ואתה הוא ושנותיך לא  
יתמו:

Κατ' ἀρχὰς τὴν γῆν σὺ Κύριε ἐθε-  
μελίωσας, καὶ ἔργα τῶν χειρῶν  
σου εἰσιν οἱ οὐρανοί. <sup>26</sup> αὐτοὶ ἀπο-  
λοῦνται, σὺ δὲ διαμένεις· καὶ πάντες  
ὡς ἱμάτιον παλαιωθήσονται, καὶ  
ὡσεὶ περιβόλαιον <sup>b</sup> ἐλίξεις αὐτοὺς,  
καὶ ἀλλαγήσονται. <sup>27</sup> σὺ δὲ ὁ αὐτὸς  
εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.



<sup>25</sup> Of old hast Thou laid the foundation of the earth: and the heavens *are* the work of Thy hands.

<sup>26</sup> They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: <sup>27</sup> but Thou *art* the same, and Thy years shall have no end.

In the <sup>c</sup> beginning, Thou, Lord, didst lay the foundation of the earth, and the heavens are the works of Thy hands. <sup>26</sup> They shall perish, but Thou remainest; and they all shall wax old as *doth* a garment; and as a vesture shalt Thou fold them up, and they shall be changed: <sup>27</sup> but Thou art the same, and Thy years shall not fail.

HEB. 1:10-12. Καὶ, Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. <sup>11</sup> αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, <sup>12</sup> καὶ ὡσεὶ περιβύλαιον <sup>1</sup> ἐλίξεις αὐτοὺς, καὶ ἀλλαγήσονται· σὺ δὲ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

And, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands: <sup>11</sup> they shall perish, but Thou remainest; and they all shall wax old as doth a garment; <sup>12</sup> and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.

HEB. 13:8. Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. Jesus Christ the same yesterday, and to-day, and for ever.

<sup>a</sup> ἦ Heb. *stand*. <sup>b</sup> ἀλλάξεις. <sup>c</sup> Gr. *beginnings*. <sup>d</sup> ἀλλάξεις.

PSA. 104:4.

( 321 )

PSA. 103:4.

עֲשֵׂה מַלְאָכָיו רוּחוֹת מִשְׁרָתוֹ אֵשׁ  
:לֹהֵט

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ  
<sup>a</sup> πῦρ φλέγον.

Who maketh His angels spirits;  
His ministers a flaming fire.

Who maketh His angels spirits,  
and His ministers a flaming fire.

HEB. 1:7. Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλόγα.

And <sup>b</sup> of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire.

<sup>a</sup> πῦρ φλέγα. III. πῦρ φλόγα. Ald. Compl. and many MSS. <sup>b</sup> ἦ Gr. *unto*.

PSA. 104:35.

( 322 ) <sup>a</sup>

PSA. 104: title.

:הַלְלוּ יְהוָה ... Ἀλληλούϊα.

... Praise ye the LORD.

Alleluia.

REV. 19:1.<sup>b</sup> ... Ἀλληλούϊα ...

... Alleluia ...

<sup>a</sup> As to the other occurrences of this expression in the Psalms, see the note to this section. Compare Tob. 13:18, and 3 Macc. 7:13. <sup>b</sup> The word occurs also in verses 3, 4, and 6.

	PSA. 105:21.	see	GEN. 41:40-43.
LUKE 1:53.	PSA. 107:9.	(323)	PSA. 106:9.
	: ונפש רעבה מלא טוב ...		... καὶ πεινώσαν ἐνέπλησεν ἀγαθῶν.
	... and (He) filleth the hungry soul with goodness.		... and He hath filled the hungry soul with good things.
	Πεινῶντας ἐνέπλησεν ἀγαθῶν...		He hath filled the hungry with good things ...
	PSA. 107:22.	see	LEV. 7:12.
	PSA. 109:8.	(324)	PSA. 108:8.
	: פקדתו יקה אחר ...		... καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.
	... and let another take his <sup>a</sup> office.		... and his <sup>b</sup> office let another take.
ACTS 1:20.	Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν <sup>c</sup> ... καὶ, Τὴν ἐπισκοπὴν αὐτοῦ <sup>d</sup> λάβοι ἕτερος.		
	For it is written in the book of Psalms <sup>c</sup> ... and, <sup>e</sup> His bishoprick let another take.		
	<sup>a</sup> ¶ Or, charge.	<sup>b</sup> Or, charge, or overseership.	<sup>c</sup> See No. 295, supra.
	<sup>e</sup> ¶ Or, office, or, charge.		<sup>d</sup> λαβέτω.
	PSA. 110:1.	(325)	PSA. 109:1.
	נאם יהוה לאדוני שב לימיני עד אשית איביך דם לדגליך :		Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
	The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.		The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies <sup>a</sup> Thy footstool.
¶ MATT. 22:43-45.	λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν Πνεύματι Κύριον αὐτὸν καλεῖ, λέγων, <sup>44</sup> Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου <sup>b</sup> ὑποπόδιον τῶν ποδῶν σου; <sup>45</sup> εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι;		
	He saith unto them, How then doth David in Spirit call Him Lord, saying, <sup>44</sup> The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? <sup>45</sup> If David then call Him Lord, how is He his son?		
§ MATT. 26:64.	... ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως ...		
	... hereafter shall ye see the Son of man sitting on the right hand of power ..		

||MARK 12:36, 37. — αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἁγίῳ, <sup>41</sup> Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>37</sup> αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; ...

— for David himself said by the Holy Ghost, The Lord said to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool. <sup>37</sup> David therefore himself calleth Him Lord; and whence is He *then* his son? ...

§MARK 14:62. ... καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου <sup>ο</sup> καθήμενον ἐκ δεξιῶν τῆς δυνάμεως ...

... and ye shall see the Son of man sitting on the right hand of power ...

MARK 16:19. Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ.

So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

||LUKE 20:42-44. — καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ Ψαλμῶν, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, <sup>43</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>44</sup> Δαβὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

— and David himself saith in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand, <sup>43</sup> till I make Thine enemies Thy footstool. <sup>44</sup> David therefore calleth Him Lord; how is He then his son?

§LUKE 22:69. Ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.

Hereafter shall the Son of man sit on the right hand of the power of God.

ACTS 2:34, 35. Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, <sup>35</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, <sup>35</sup> until I make Thy foes Thy footstool.

ACTS 7:55, 56. ... εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, <sup>56</sup> καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους, καὶ τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.

... (he) saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup> and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

ROM. 8:34. ... ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ ...

... who is even at the right hand of God ...

- 1 COR. 15:25.<sup>f</sup> ... ἄχρισ οὐ<sup>ε</sup> θῆ πάντας τοὺς ἐχθροὺς<sup>h</sup> ὑπὸ τοὺς πόδας αὐτοῦ.  
... till He hath put all enemies under His feet.
- EPH. 1:20. ... καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις.  
... and set Him at His own right hand in the<sup>i</sup> heavenly places.
- COL. 3:1. ... οὐ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.  
... where Christ sitteth on the right hand of God.
- HEB. 1:3, 13. ... ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς. --- <sup>13</sup> Πρὸς  
τίνα δὲ τῶν ἁγγέλων εἰρηκέ ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν  
θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου;  
... (He) sat down on the right hand of the Majesty on high. ---  
<sup>13</sup> But to which of the angels said He at any time, Sit on My  
right hand, until I make Thine enemies Thy footstool?
- HEB. 8:1. ... ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς  
οὐρανοῖς.  
... who is set on the right hand of the throne of the Majesty  
in the heavens.
- HEB. 10:12, 13. <sup>k</sup> Αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές,  
ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν  
οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.  
But <sup>l</sup> this man, after He had offered one sacrifice for sins for  
ever, sat down on the right hand of God; <sup>13</sup> from henceforth  
expecting till His enemies be made His footstool.
- HEB. 12:2. ... ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ<sup>m</sup> ἐκάθισεν.  
... and is set down at the right hand of the throne of God.
- 1 PET. 3:22. — ὃς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν ...  
— who is gone into heaven, and is on the right hand of God ...

<sup>a</sup> Gr. the footstool of Thy feet. <sup>b</sup> ὑποκάτω τῶν. <sup>c</sup> Πνεύματι Ἁγίῳ. G. and S.  
<sup>d</sup> Λέγει. G. and S. <sup>e</sup> ἐκ δεξιῶν καθήμενον. G. and S. <sup>f</sup> Partially from Ps. 8. See  
No. 251, supra. <sup>g</sup> Ad. ἂν. M. G. and S. <sup>h</sup> Ad. αὐτοῦ. <sup>i</sup> See chap. 2:6. <sup>k</sup> Οὗτος. S.  
<sup>l</sup> Rather, He (or, this priest). <sup>m</sup> κεκάθικεν. G. and S.

PSA. 110:4.

( 326 )

PSA. 109:4.

נשבַע יהוה ולא ינחם אתה כהן  
לעולם על דברתי מלכי צדק :

The LORD hath sworn, and will not  
repent, Thou art a priest for ever  
after the order of Melchizedek.

Ἦμοσε Κύριος καὶ οὐ μεταμελη-  
θήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα  
κατὰ τὴν τάξιν Μελχισεδέκ.

The Lord sware, and will not re-  
pent, Thou art a priest for ever  
after the order of Melchisedec.

HEB. 5:6, 10. — καθὼς καὶ ἐν ἐτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν  
τάξιν Μελχισεδέκ. --- <sup>10</sup> — προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχ-  
ιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.



— as He saith also in another <sup>a</sup> *place*, Thou *art* a priest for ever after the order of Melchisedec. --- <sup>10</sup> — called of God an high priest after the order of Melchisedec.

HEB.  
6:20.

... Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

... Jesus, made an high priest for ever after the order of Melchisedec.

HEB.  
7:11, &c.

... τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; --- <sup>15</sup> ... εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος. --- <sup>17</sup> μαρτυρεῖ γὰρ, ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. --- <sup>21</sup> ... ὁ δὲ μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν, Ὡμοσε Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα <sup>b</sup> κατὰ τὴν τάξιν Μελχισεδέκ. --- <sup>24</sup> ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ... --- <sup>28</sup> ... ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, Υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

... what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? --- <sup>15</sup> ... for that after the similitude of Melchisedec there ariseth another priest. --- <sup>17</sup> For He testifieth, Thou *art* a priest for ever after the order of Melchisedec. --- <sup>21</sup> ... but this (*priest was made*) with an oath by Him that said unto Him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec. --- <sup>24</sup> — but <sup>c</sup> this *man*, because He continueth ever ... --- <sup>28</sup> ... but the word of the oath, which was since the law, *maketh* the Son, who is <sup>d</sup> consecrated for evermore.

<sup>a</sup> Or, psalm.

<sup>b</sup> Some MSS. om. κατὰ τ. τ. M. here.

<sup>c</sup> Or, *He*, or, *this* priest.

<sup>d</sup> ἢ Gr. *perfected*.

PSA. 110:5.

see

JOB 21:30.

PSA. 111:2.

( 327 )

PSA. 110:2.

... גדלים מעשי יהוה ... Μεγάλα τὰ ἔργα Κυρίου ...

The works of the LORD *are* great ...

The works of the Lord *are* great ...

(PSA. 139:14.)

(PSA. 138:14.)

... נפלאים מעשיך ... ...<sup>a</sup> θαυμάσια τὰ ἔργα σου ...

... marvellous *are* Thy works ...

... marvellous *are* Thy works ...

REV.  
15:3.

... Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου ...

... Great and marvellous *are* Thy works ...

<sup>a</sup> θαυμαστὰ. One MS.

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PSA. 111:9.	( 328 )	PSA. 110:9.
... פדות שלח לעמו		Αὐτρωσιν ἀπέστειλε τῷ λαῷ αὐτοῦ...
He sent redemption unto His people...		He sent redemption unto His people...
LUKE 1:68.		... ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ.
		... for He hath <sup>a</sup> visited and redeemed His people.
	<sup>a</sup> See No. 57, supra.	

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PSA. 111:9.	( 329 )	PSA. 110:9.
: קדוש ונורא שמו		... ἅγιον καὶ φοβερὸν τὸ ὄνομα αὐτοῦ.
... holy and reverend is His name.		... holy and fearful is His name.
LUKE 1:49.		... καὶ ἅγιον τὸ ὄνομα αὐτοῦ.
		... and holy is His name.

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PSA. 112:9.	( 330 )	PSA. 111:9.
פור נתן לאביונים צדקתו עמדת לעד		Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος...
He hath dispersed, he hath given to the poor; his righteousness endureth for ever...		He dispersed, he gave to the poor; his righteousness remaineth for ever and ever...
2 COR. 9:9.		— καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.
		— as it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever.

---

PSA. 114:7.	see	PSA. 96:9.
PSA. 116:10.	( 331 )	PSA. 115:10 (or 1).
... האמנתי כי אדבר		Ἐπίστευσα, διὸ ἐλάλησα...
I believed, therefore have I spoken...		I believed, therefore did I speak...
2 COR. 4:13.		... κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν.
		... according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

---

PSA. 116:11.	( 332 )	PSA. 115:11 (or 2).
: אני אמרתי בחפזי כל האדם כזב		Ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου, Πᾶς ἄνθρωπος ψεύστης.

I said in my haste, All men *are* liars. I said moreover in my amazement, Every man *is* a liar.

ROM. 3:4. ... γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης ...  
... yea, let God be true, but every man a liar ...

PSA. 116:17.

sec

LEV. 7:12.

PSA. 117:1.

(333)

PSA. 116:1.

הללו את יהוה כל גוים שבחוהו  
כל האמים :

Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη,  
ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

O praise the LORD, all ye nations:  
praise Him, all ye people.

Praise the Lord, all ye nations:  
laud Him, all ye <sup>a</sup> people.

ROM. 15:11. — καὶ πάλιν, Αἰνεῖτε <sup>b</sup> τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

— and again, Praise the Lord, all ye Gentiles; and laud Him, all ye people.

<sup>a</sup> Gr. peoples, as the Heb. <sup>b</sup> πάντα τὰ ἔ. τὸν K.

PSA. 118:6.

(334)

PSA. 117:6.<sup>b</sup>

יהוה לי לא אירא מה יעשה לי  
אדם :

Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβη-  
θήσομαι· τί ποιήσει μοι ἄνθρωπος;

The LORD is <sup>a</sup> on my side; I will  
not fear: what can man do unto  
me?

The Lord is my helper, and I will  
not fear: what shall man do unto  
me?

HEB. 13:6.<sup>c</sup> — ὥστε θαρρόντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

— so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

<sup>a</sup> Heb. *for me*. <sup>b</sup> Or the verse may be pointed and rendered as the quotation is: the Hebrew will bear either. <sup>c</sup> The ordinarily received punctuation is retained here, but Griesbach points the passage as we have done the LXX.

PSA. 118:17, 18.

(335)

PSA. 117:17, 18.

לא אמות כי אחיה <sup>18</sup> ... יסר יסרני  
יה ולמות לא נתנני :

Οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι...  
<sup>18</sup> παιδεύων ἐπαίδευσέ με ὁ Κύριος,  
καὶ τῷ θανάτῳ οὐ παρέδωκέ με.

I shall not die, but live ... <sup>18</sup> The  
LORD hath chastened me sore:  
but He hath not given me over  
unto death.

I shall not die, but live ... <sup>18</sup> The  
Lord <sup>a</sup> hath chastened me sore:  
but hath not given me over unto  
death.

2 COR. 6:9. ... ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς <sup>b</sup> παιδευόμενοι, καὶ μὴ θανατούμενοι.

... as dying, and, behold, we live; as chastened, and not killed.

<sup>a</sup> Gr. *chastening hath chastened me*, as the Hebrew. <sup>b</sup> *πειραζόμενοι*.

PSA. 118:22, 23.

( 336 )

PSA. 117:22, 23.

אבן מאסו הבונים היתה לראש  
פנה: <sup>23</sup> מאת יהוה היתה זאת היא  
נפלאות בעינינו:

The stone *which* the builders re-  
fused is become the head *stone* of  
the corner. <sup>23</sup> <sup>a</sup> This is the LORD's  
doing; it is marvellous in our eyes.

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδο-  
μοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν  
γωνίας. <sup>23</sup> παρὰ Κυρίου ἐγένετο  
αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλ-  
μοῖς ἡμῶν.

The stone *which* the builders re-  
jected, the same is become the  
head of the corner. <sup>23</sup> <sup>b</sup> This was  
the LORD's doing, and it is mar-  
vellous in our eyes.

||MATT.  
21:42. ... Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν  
οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου  
ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

... Did ye never read in the scriptures, The stone *which* the  
builders rejected, the same is become the head of the corner:  
this is the LORD's doing, and it is marvellous in our eyes?

||MARK  
12:10,  
11. Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον ὃν ἀπεδοκίμασαν οἱ  
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· <sup>11</sup> παρὰ Κυρίου  
ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

And have ye not read this scripture, The stone *which* the  
builders rejected is become the head of the corner: <sup>11</sup> this was  
the LORD's doing, and it is marvellous in our eyes?

||LUKE  
20:17. ... Τί οὖν ἐστι τὸ γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ  
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

... What is this then that is written, The stone *which* the  
builders rejected, the same is become the head of the corner?

ACTS  
4:11. Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων,  
ὁ γενόμενος εἰς κεφαλὴν γωνίας.

This is the stone *which* was set at nought of you builders,  
which is become the head of the corner.

EPH.  
2:20. — ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφη-  
τῶν, ὧντος <sup>d</sup> ἀκρογωνίου <sup>e</sup> αὐτοῦ Ἰησοῦ Χριστοῦ.

— and (ye) are built upon the foundation of the apostles and  
prophets, Jesus Christ Himself being the chief corner *stone*.

1 PET.  
2:4, 7. ... λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον ... ---  
<sup>7</sup> ... ἀπειθούσι δὲ, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος  
ἐγενήθη εἰς κεφαλὴν γωνίας.

... a living stone, disallowed indeed of men ... --- <sup>7</sup> ... but unto  
them which be disobedient, The stone *which* the builders dis-  
allowed, the same is made the head of the corner.

<sup>a</sup> || Heb. *This is from the LORD.* <sup>b</sup> Gr. *This was from the LORD.* So Matt. and Mark.  
<sup>c</sup> οἰκοδομῶν. <sup>d</sup> ἀκρογωνιαίος is the word used by Symmachus. <sup>e</sup> Ἀδ. λίθου.



PSA. 118:25, 26.

( 337 )

PSA. 117:25, 26.

אנא יהוה הושיעה נא אנא יהוה  
הצלחה נא : ברוך הבא בשם  
... יהוה

Ω Κύριε σῶσον δὴ, ὦ Κύριε εὐλό-  
δωσον δὴ. <sup>26</sup> Εὐλογημένος ὁ ἐρχό-  
μενος ἐν ὀνόματι Κυρίου...

Save now, I beseech Thee, O LORD:  
O LORD, I beseech Thee, send now  
prosperity. <sup>26</sup> Blessed be He that  
cometh in the name of the LORD...

O Lord, save now: O Lord send  
now prosperity. <sup>26</sup> Blessed is He  
that cometh in the name of the  
Lord...

§MATT. ... Σὺ εἶ ὁ ἐρχόμενος ... ;

11:3. ... Art Thou He that should come ... ?

||MATT. Οἱ δὲ ὄχλοι ... ἔκραζον, λέγοντες, Ὡσαννὰ τῷ Υἱῷ Δαβὶδ· εὐλο-  
21:9. γημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.  
And the multitudes... cried, saying, Hosanna to the Son of  
David: blessed is He that cometh in the name of the Lord;  
Hosanna in the highest.

MATT. — λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε,  
23:39.<sup>a</sup> Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

— for I say unto you, Ye shall not see Me henceforth, till ye  
shall say, Blessed is He that cometh in the name of the Lord.

||MARK Καὶ ... ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν  
11:9, 10. ὀνόματι Κυρίου· <sup>10</sup> εὐλογημένη ἡ ἐρχομένη βασιλεία <sup>b</sup> ἐν ὀνόματι  
Κυρίου, τοῦ πατρὸς ἡμῶν Δαβὶδ· ὡσαννὰ ἐν τοῖς ὑψίστοις

And they ... cried, saying, Hosanna; blessed is He that cometh  
in the name of the Lord: <sup>10</sup> blessed be the kingdom of our  
father David, that cometh in the name of the Lord: Hosanna  
in the highest.

§LUKE ... Σὺ εἶ ὁ ἐρχόμενος ... ;

7:19. ... Art Thou He that should come ... ?

LUKE ... <sup>c</sup> ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ με ἴδητε ἕως ἂν ἴξῃ, ὅτε εἴπητε,  
13:35.<sup>a</sup> Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

... and verily I say unto you, Ye shall not see Me, until the  
time come when ye shall say, Blessed is He that cometh in the  
name of the Lord.

||LUKE — λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι  
19:38. Κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

— saying, Blessed be the King that cometh in the name of the  
Lord: peace in heaven, and <sup>d</sup> glory in the highest.

||JOHN ... ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,  
12:13. ὁ βασιλεὺς τοῦ Ἰσραὴλ.

... and (they) cried, Hosanna: blessed is the King of Israel  
that cometh in the name of the Lord.

<sup>a</sup> These two passages are referred by Robinson to distinct periods. <sup>b</sup> Om. ἐν ὀνόματι  
Κυρίου. G. and S. <sup>c</sup> λέγω δὲ ὑμῖν. G. and S. <sup>d</sup> An echo of the angelic song, Luke 2:14,  
Δόξα ἐν ὑψίστοις Θεῷ, *Glory to God in the highest*, etc. Comp. Psal. 48:1, *Praise Him in  
the heights, ἐν τοῖς ὑψίστοις*.

PSA. 119:32.

(338)

PSA. 118:32.

... כִּי תַרְחִיב לִבִּי :

... ὅταν ἐπλάτυνας τὴν καρδίαν μου.

...when Thou shalt enlarge my heart.

...when Thou didst enlarge my heart.

2 COR. ... ἡ καρδία ἡμῶν πεπλάτνται.

6:11. ... our heart is enlarged.

PSA. 119:89.

(339)

PSA. 118:89.

: לעולם יהיה דברך נצב בשמים :

Εἰς τὸν αἰῶνα Κύριε ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ.

For ever, O LORD, Thy word is settled in heaven.

For ever, O Lord, Thy word remaineth in heaven.

1 PET. ... διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος <sup>b</sup> εἰς τὸν αἰῶνα.1:23.<sup>a</sup> ... by the word of God, which liveth and abideth for ever.<sup>a</sup> Compare ver. 25 (cited from Isa. 40:8), τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. Comp. also Dan. 6:26 (the version of Theodotion), αὐτός ἐστι Θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας.<sup>b</sup> Om. εἰς τὸν αἰῶνα. G. and S.

PSA. 119:137.

(340)

PSA. 118:137.

: צדיק אתה יהוה וישר משפטך :

Δίκαιος εἶ Κύριε, καὶ εὐθεὶς αἱ κρίσεις σου.

Righteous art Thou, O LORD, and upright are Thy judgments.

Righteous art Thou, O Lord, and upright are Thy judgments.

REV. ... Δίκαιος, <sup>b</sup> Κύριε, εἶ ... --- <sup>7</sup> ... Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.16:5, 7.<sup>a</sup> ... Thou art righteous, O Lord ... --- <sup>7</sup> ... Even so, Lord God Almighty, true and righteous are Thy judgments.<sup>a</sup> Comp. 2 Ki. (LXX.) 7:27, 28, Κύριε παντοκράτωρ Θεὸς Ἰσραὴλ ... οἱ λόγοι σου ἔσονται ἀληθινοί. See also No. 183, supra, and Rev. 15:3, there cited. <sup>b</sup> Om. Κύριε. G. and S.

PSA. 123:3.

(341)<sup>a</sup>

PSA. 122:3.

... חַנּוּן יְהוָה חַנּוּן

Ἐλέησον ἡμᾶς Κύριε, ἐλέησον ἡμᾶς ...

Have mercy upon us, O LORD, have mercy upon us ...

Have mercy upon us, O Lord, have mercy upon us ...

MATT. ... Ἐλέησον ἡμᾶς, Υἱὲ Δαβὶδ.

9:27. ... Thou Son of David, have mercy on us.

MATT.<sup>b</sup> ... Ἐλέησον ἡμᾶς, Κύριε, Υἱὸς Δαβὶδ. <sup>31</sup> ... Ἐλέησον, κ.τ.λ.20:30, 31. ... Have mercy on us, O Lord, Thou Son of David. <sup>31</sup> ... Have mercy, etc.

LUKE ... Ἰησοῦ, Ἐπιστάτα, ἐλέησον ἡμᾶς.

17:13. ... Jesus, Master, have mercy on us.

<sup>a</sup> See also Nos. 248 and 280. <sup>b</sup> Parallel with Mark 10:47, 48, and Luke 18:38, 39, both in No. 280, supra. <sup>c</sup> Some copies have here, K. εἰ. Υ. Δ.

PSA. 125:5.

( 342 )

PSA. 124:5.

... שלום על ישראל :

... εἰρήνη ἐπὶ τὸν Ἰσραήλ.

... but peace shall be upon Israel.

... <sup>a</sup> but peace shall be upon Israel.

(PSA. 128:6.)

(PSA. 127:6.)

... שלום על ישראל :

... εἰρήνη ἐπὶ τὸν Ἰσραήλ.

... and peace upon Israel.

... Peace be upon Israel.

GAL.  
6:16.... εἰρήνην ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ <sup>b</sup> Θεοῦ.

... peace be on them, and mercy, and upon the Israel of God.

<sup>a</sup> Or, Peace be upon Israel.<sup>b</sup> Κυρίου.

PSA. 132:5.

( 343 )

PSA. 131:5.

— עד אמצא מקום ליהוה משכנות  
לאביר יעקב :— ἕως οὗ εὔρω τόπον τῷ Κυρίῳ,  
σκήνωμα τῷ Θεῷ Ἰακώβ.— until I find out a place for  
the LORD, <sup>a</sup> an habitation for the  
mighty God of Jacob.— until I find a place for the Lord,  
a tabernacle for the God of Jacob.ACTS  
7:46.

... καὶ ἠτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ Ἰακώβ.

... and (he) desired to find a tabernacle for the God of Jacob.

<sup>a</sup> ἢ Heb. habitations.

PSA. 132:11.

( 344 )

PSA. 131:11.

נשבע יהוה לדוד אמת לא ישוב  
ממנה מפרי בטןך אשית לכסא  
לך :Ἦμοσε Κύριος τῷ Δαυὶδ ἀλήθειαν,  
καὶ οὐ μὴ ἀθετήσῃ αὐτήν, Ἐκ καρ-  
ποῦ τῆς κοιλίας σου θήσομαι ἐπὶ  
τοῦ θρόνου σου.The LORD hath sworn in truth un-  
to David; He will not turn from  
it; Of the fruit of <sup>a</sup> thy body will  
I set upon thy throne.The Lord sware in truth to David,  
and He will not annul it, Of the  
fruit of thy body will I set upon  
thy throne.ACTS  
2:30.... εἰδὼς ὅτι ὄρκῳ ὥμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὀσφύος  
αὐτοῦ <sup>b</sup> τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ  
θρόνου αὐτοῦ —... knowing that God had sworn with an oath to him, that of  
the fruit of his loins, according to the flesh, He would raise up  
Christ to sit on his throne —<sup>a</sup> ἢ Heb. thy belly.<sup>b</sup> Om. τὸ κατὰ σάρκα ἀνάστ. τὸν Χριστὸν. G.

PSA. 135:14.

see

DEUT. 32:36.

PSA. 136:11, 12.

see

EXOD. 6:6.

PSA. 137:8.	(345)	PSA. 136:8.
... אשרי שישלם לך את גמולך :שגמלת לנו:		... μακάριος ὃς ἀνταποδώσει σοι τὸ ἀνταπόδομά σου, ὃ ἀνταπέδω- κας ἡμῖν.
... happy shall he be <sup>a</sup> that reward- eth thee as thou hast served us.		... blessed shall he be who shall render unto thee the retribution which thou didst render unto us.

(JER. 50:15. <sup>b</sup> )	(JER. 27:15.)
... כאשר עשתה עשו לה:	... καθὼς ἐποίησε, ποιήσατε αὐτῇ.
... as she hath done, do unto her.	... as she hath done, do unto her.
REV. 18:6. Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ <sup>c</sup> ἀπέδωκεν ὑμῖν ...	
Reward her even as she rewarded you ...	

<sup>a</sup> <sup>σ</sup> Heb. *that recompenseth unto thee thy deed which thou didst to us.* <sup>b</sup> See also ver. 29.  
<sup>c</sup> ἀπέδωκε, and om. ὑμῖν. G. and S.

PSA. 139:14.	see	PSA. 111:2.
PSA. 140:3.	see	PSA. 14 (13).

PSA. 141:2.	(346) <sup>a</sup>	PSA. 140:2.
... תכון תפלתי קטרת לפניך		Κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου ...
Let my prayer be <sup>b</sup> set forth be- fore Thee <i>as</i> incense ...		Let my prayer be set forth before Thee as incense ...
REV. 5:8. ... καὶ φιάλας χρυσᾶς γεμούσας θυμιμάτων, αἷ εἰσιν αἱ προσευ- χαὶ τῶν ἁγίων.		
... and golden vials full of <sup>c</sup> odours, which are the prayers of saints.		
REV. 8:3, 4. ... καὶ ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. <sup>d</sup> καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευ- χαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἁγγέλου, ἐνώπιον τοῦ Θεοῦ.		
... and there was given unto him much incense, that he should <sup>d</sup> offer it with the prayers of all saints upon the golden altar which was before the throne. <sup>d</sup> And the smoke of the incense, <i>which came</i> with the prayers of the saints, ascended up before God out of the angel's hand.		

<sup>a</sup> Compare Luke 1:10. <sup>b</sup> <sup>¶</sup> Heb. *directed.* <sup>c</sup> <sup>¶</sup> Or, *incense.* <sup>d</sup> <sup>¶</sup> Or, *add it to  
the prayers.*

PSA. 143:2.	(347) <sup>a</sup>	PSA. 142:2.
— ואל תבוא במשפט את עבדך :כי לא יצדק לפניך כל חי:		— καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιοθή- σεται ἐνώπιόν σου πᾶς ζῶν.



—and enter not into judgment  
with Thy servant: for in Thy sight  
shall no man living be justified.

ROM. 3:20. Διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ ...

Therefore by the deeds of the law there shall no flesh be justified in His sight ...

GAL. 2:16. ...<sup>b</sup> διότι <sup>c</sup> οὐ δικαιοθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ.  
... for by the works of the law shall no flesh be justified.

<sup>a</sup> Comp. Gal. 3:11, and Acts 13:39. <sup>b</sup> δὲ ὅτι. G. <sup>c</sup> ἐξ ἔ. ν. οὐ δ. S.

PSA. 144:9.

(348)<sup>a</sup>

PSA. 143:9.

... אלהים שיר חדש אשירה לך

I will sing a new song unto Thee,  
O God ...

Ὁ Θεὸς ὧδὴν καινὴν ᾄσομαί σοι ...

O God, I will sing a new song  
unto Thee ...

REV. 5:9. Καὶ ᾄδουσιν ὧδὴν καινὴν ...

And they sung a new song ...

REV. 14:3. Καὶ ᾄδουσιν <sup>b</sup> ὡς ὧδὴν καινὴν ...

And they sung as it were a new song ...

<sup>a</sup> See also the following passages of the Psalms, in all of which the Hebrew is שיר חדש, and the Greek, ᾠσμα καινόν. PSA. 33:3. 40:3. 96:1. 98:1. 149:1. In Isaiah 42:10, the Hebrew is the same, but the Greek ὕμνον καινόν. See likewise Judith 16:2, ψαλμὸν καινόν.  
<sup>b</sup> Om. ὡς. G. and S.

PSA. 145:18.

(349)

PSA. 144:18.<sup>a</sup>

... קרוב יהוה לכל קראיו

The LORD is nigh unto all them  
that call upon Him ...

Ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν ...

The Lord is nigh unto all that  
call upon Him ...

PHIL. 4:5. ...Ὁ Κύριος ἐγγύς.

... The Lord is at hand.

<sup>a</sup> Comp. Rom. 10:12, ὃ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.

PSA. 146:6.

see

EXOD. 20:11.

PSA. 146:10.

see

PSA. 10:16.

PROV. 1:16.

see

PSA. 14 (13).

PROV. 3:3.

(350)<sup>a</sup>

PROV. 3:3.<sup>b</sup>

... כתבם על לוח לבך :

... write them upon the table of  
thine heart.

[... γράψον αὐτὰς ἐπὶ πλακὸς τῆς καρδίας σου ...

... write them on the table of thine  
heart ...]

2 COR. ... ἐπιστολὴ Χριστοῦ ... ἐγγεγραμμένη ... ἐν πλαξὶ καρδίας  
3:3.<sup>c</sup> *σαρκίναίς.*

... the epistle of Christ ... written ... in <sup>d</sup> fleshy tables of the heart.

<sup>a</sup> Comp. Jer. 17:1. <sup>b</sup> This clause is not in the Vat. MS., but it is in the Compl. text, and (with some variations) in MS. III. and many other copies. <sup>c</sup> See No. 110, supra.

<sup>d</sup> Comp. Eze. 11:19, and 36:26, *καρδίαν σαρκίνην.*

PROV. 3:4.

(351) <sup>a</sup>

PROV. 3:3, 4.

וּמִצָּא חֵן וְשֶׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים  
וְאָדָם:

So shalt thou find favour and  
<sup>b</sup> good understanding in the sight  
of God and man.

... καὶ εὐρήσεις χάριν. <sup>4</sup> καὶ προ-  
νοοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀν-  
θρώπων.

... and thou shalt find favour:  
<sup>4</sup> and provide thou <sup>c</sup> things honest  
in the sight of the Lord and men.

ROM. ... προνοοῦμενοι καλὰ ἐνώπιον <sup>d</sup> πάντων ἀνθρώπων.

12:17. ... Provide things honest in the sight of all men.

2 COR. <sup>e</sup> Προνοοῦμενοι <sup>f</sup> καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ  
8:21. *ἐνώπιον ἀνθρώπων.*

Providing for honest things, not only in the sight of the Lord,  
but also in the sight of men.

<sup>a</sup> Comp. No. 208, supra. <sup>b</sup> ¶ Or, *good success.* <sup>c</sup> Or, *good things.* <sup>d</sup> τῶν, or  
om. πάντων. <sup>e</sup> προνοοῦμεν. S. <sup>f</sup> Ad. γαρ. G. and S.

PROV. 3:7.

(352) <sup>a</sup>

PROV. 3:7.

... אַל תְּהִי חָכָם בְּעֵינֶיךָ ... Μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ...

Be not wise in thine own eyes ... Be not wise <sup>b</sup> in thine own eyes ...

ROM. ... ἵνα μὴ ᾗτε <sup>c</sup> παρ' ἑαυτοῖς φρόνιμοι ...

11:25. ... lest ye should be wise in your own conceits ...

ROM. ... μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

12:16. ... Be not wise in your own conceits.

<sup>a</sup> See also Prov. 28:11. Isa. 5:21. <sup>b</sup> Gr. *in thyself*, and so the N.T. <sup>c</sup> Om. παρ',  
or read ἐν.

PROV. 3:11, 12.

(353) <sup>a</sup>

PROV. 3:11, 12.

מוֹסֵר יְהוָה בְּנֵי אֵל תִּמְאָס וְאֵל  
תִּקֵּן בְּתוֹכָהֶם: <sup>12</sup> כִּי אֵת אֲשֶׁר  
יֹאֲהֵב יְהוָה יוֹכִיחַ וְכָאֵב אֵת בֶּן  
יִרְצֶה:

My son, despise not the chasten-  
ing of the LORD; neither be weary  
of His correction: <sup>12</sup> for whom the  
LORD loveth He correcteth; even  
as a father the son *in whom* he  
delighteth.

Υἱὲ <sup>b</sup> μὴ ὀλιγώρει παιδείας Κυρίου,  
μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·  
<sup>12</sup> ὃν γὰρ ἀγαπᾷ Κύριος <sup>c</sup> ἐλέγχει,  
μαστιγοῖ δὲ πάντα υἱὸν ὃν παρα-  
δέχεται.

My son, despise not the chasten-  
ing of the LORD, nor faint when  
thou art rebuked of Him: <sup>12</sup> for  
whom the LORD loveth He re-  
buketh, and scourgeth every son  
whom He receiveth.

HEB. 12:5, 6. — καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγε-  
ται· Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ’  
αὐτοῦ ἐλεγχόμενος· <sup>6</sup> ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει, μαστιγοῖ  
δὲ πάντα υἱὸν ὃν παραδέχεται.

— and ye have forgotten the exhortation which speaketh unto  
you as unto children, My son, despise not thou the chastening  
of the Lord, nor faint when thou art rebuked of Him: <sup>6</sup> for  
whom the Lord loveth He chasteneth, and scourgeth every  
son whom He receiveth.

REV. 3:19. Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω ...

As many as I love, I rebuke and chasten ...

<sup>a</sup> Compare Job 5:17.  
παιδεύει.

<sup>b</sup> Δδ. μου. MS. No. 23.

<sup>c</sup> Many MSS. and fathers read

PROV. 3:34.

( 354 )

PROV. 3:34.

אִם ללְצִים הוּא יִלֵּין וּלְעִנִּים  
יִתֵּן חֵן :

Κύριος ὑπερηφάνους ἀντιτάσσεται,  
ταπεινοῖς δὲ δίδωσι χάριν.

Surely He scorneth the scorn-  
ers; but He giveth grace unto the  
lowly,

The Lord resisteth the proud, but  
giveth grace unto the humble.

JAMES  
4:6.

— Μείζονα δὲ δίδωσι χάριν διὸ λέγει, Ὁ Θεὸς ὑπερηφάνους  
ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

— But He giveth more grace: wherefore He saith, God resisteth  
the proud, but giveth grace unto the humble.

1 PET.  
5:5.

... ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι  
χάριν.

... for God resisteth the proud, and giveth grace to the humble.

PROV. 4:26.

( 355 )

PROV. 4:26.

פֶּלֶם מַעַגְל רַגְלְךָ ...

Ὅρθας τροχίους ποιεῖ σοῖς ποσὶ ...

Ponder the path of thy feet ...

Make straight <sup>a</sup> paths for thy feet ...

HEB.  
12:13.

— καὶ τροχίους ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν ...

— and make <sup>b</sup> straight paths for your feet ...

<sup>a</sup> Gr. wheel-tracks.

<sup>b</sup> ¶ Or, even.

PROV. 10:12.

( 356 )

PROV. 10:12.

וְעַל כָּל פְּשָׁעִים תִּכְסֶּה אַהֲבָה :

... πάντας δὲ τοὺς μὴ φιλονεικοῦν-  
τας <sup>a</sup> καλύπτει φιλία.

... but love covereth all sins.

... but love covereth all that are  
not contentious.

JAMES  
5:20.

... καὶ καλύψει πλήθος ἁμαρτιῶν.

... and (he) shall hide a multitude of sins.

1 PET. ... ὅτι <sup>b</sup> ἡ ἀγάπη <sup>c</sup> καλύψει πλῆθος ἁμαρτιῶν.  
 4:8. ... for charity <sup>d</sup> shall cover the multitude of sins.  
<sup>a</sup> καλύψει. <sup>b</sup> Om. ἡ. <sup>c</sup> καλύπτει. <sup>d</sup> ¶ Or, will.

PROV. 11:4.

see

JOB 21:30.

PROV. 11:31.

( 357 )

PROV. 11:31.

הַן צְדִיק בְּאֶרֶץ יִשְׁלֵם אֶף כִּי רָשָׁע  
 : וְחֹטֵא

<sup>a</sup> Εἰ ὁ μὲν δίκαιος μόλις σώζεται, ὁ  
 ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φα-  
 νεῖται;

Behold, the righteous shall be re-  
 compensated in the earth: much  
 more the wicked and the sinner.

And if the righteous <sup>b</sup> scarcely be  
 saved, where shall the ungodly  
 and the sinner appear?

1 PET. — καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ  
 4:18. φανεῖται;

— and if the righteous <sup>b</sup> scarcely be saved, where shall the  
 ungodly and the sinner appear?

<sup>a</sup> Καὶ εἰ ὁ δ. MS. No. 106.

<sup>b</sup> Or, with difficulty.

PROV. 13:7.

( 358 )

PROV. 13:7.

יֵשׁ מִתְעַשֵּׂר וְאֵין כֵּל מִתְרוֹשֵׁשׁ  
 : וְהוּן רַב

Εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μη-  
 δὲν ἔχοντες, καὶ εἰσὶν οἱ ταπει-  
 νοῦντες ἑαυτοὺς ἐν πολλῷ πλούτῳ.

There is that maketh himself rich,  
 yet *hath* nothing: *there is* that  
 maketh himself poor, yet *hath*  
 great riches.

There are who enrich themselves,  
*though* having nothing; and there  
 are who debase themselves, *though*  
 in great wealth.

2 COR. ... ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ  
 6:10. πάντα κατέχοντες.

... as poor, yet making many rich; as having nothing, and *yet*  
 possessing all things.

PROV. 22:8.

( 359 )

PROV. 22:8.<sup>a</sup>

Not in the Hebrew.

... ἄνδρα ἱλαρὸν καὶ δότην <sup>b</sup> εὐλογεῖ  
 ὁ Θεὸς...

... God blesseth a cheerful and  
 liberal man ...

2 COR. ... ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.

9:7. ... for God loveth a cheerful giver.

<sup>a</sup> Comp. the beginning of the verse, 'Ο σπείρων φαῦλα, κ.τ.λ., with the verse preceding  
 the N.T. citation (ver. 6), ὁ σπείρων φειδομένως, κ.τ.λ.; also with Gal. 6:8. <sup>b</sup> Many copies  
 read ἀγαπᾷ. MS. 23 omits the clause.



PROV. 23:30.

( 360 )

PROV. 23:30.

Not in the Hebrew.

... Μὴ μεθύσκεσθε <sup>a</sup> ἐν οἴνοις ...... Be not drunk with <sup>b</sup> wine ...EPII.  
5:18.

Καὶ μὴ μεθύσκεσθε οἶνον ...

And be not drunk with wine ...

<sup>a</sup> Many copies read οἶνον.<sup>b</sup> Gr. wines.

PROV. 24:12.

see

PSA. 62:12.

PROV. 24:21.

( 361 )

PROV. 24:21.

... ירא את יהוה בני ומלך ...

Φοβοῦ τὸν Θεὸν υἱέ, καὶ βασιλέα...

My son, fear thou the LORD and  
the king ...

My son, fear God and the king ...

I PET.  
2:17.

... τὸν Θεὸν φοβεῖσθε· τὸν βασιλέα τιμᾶτε.

... Fear God: honour the king.

PROV. 25:7.

( 362 ) <sup>a</sup>

PROV. 25:7.

... עלה הנה ...

... Ἀνάβαινε πρὸς μὲ ...

... Come up hither ...

... Come up to me ...

LUKE  
14:10.

... Φίλε, προσανάβηθι ἀνώτερον ...

... Friend, go up higher ...

<sup>a</sup> See the context of each passage.

PROV. 25:21, 22.

( 363 )

PSA. 25:21, 22.

אם רעב שנאך האכילו לחם  
ואם צמא השקהו מים: <sup>22</sup> כי גחלים

אתה חתה על ראשו ...

If thine enemy be hungry, give  
him bread to eat; and if he be  
thirsty, give him water to drink:  
<sup>22</sup> for thou shalt heap coals of fire  
upon his head ...Ἐὰν πεινᾷ ὁ ἐχθρὸς σου, <sup>a</sup> ψώμιζε  
αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν.<sup>22</sup> τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς  
σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ...If thine enemy hunger, feed him;  
if he thirst, give him drink: <sup>22</sup> for  
doing this, thou shalt heap coals  
of fire upon his head ...ROM.  
12:20.Ἐὰν <sup>b</sup> οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε  
αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν  
κεφαλὴν αὐτοῦ.Therefore if thine enemy hunger, feed him; if he thirst, give  
him drink: for in so doing thou shalt heap coals of fire on his  
head.<sup>a</sup> τρέφε. III. and others.<sup>b</sup> Om. οὖν. Or, Ἀλλὰ ἐὰν π.

PROV. 26:11.

( 364 )

PROV. 26:11.

... ככלב שב על קאו ...

Ὡσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν  
ἑαυτοῦ ἕμετον ...

As a dog returneth to his vomit ... As a dog when he returneth to his vomit ...

2 PET. 2:22. Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα ...

But it is happened unto them according to the true proverb, The dog is turned to his vomit again ...

PROV. 30:4.

(365)<sup>a</sup>

PROV. 30:4.<sup>b</sup>

... מִי עָלָה שָׁמַיִם וִירָד

Τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη; ...

Who hath ascended up into heaven, or descended? ...

Who hath ascended up into heaven and descended? ...

JOHN 3:13.<sup>c</sup>

Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς ...

And no man hath ascended up to heaven, but He that came down from heaven ...

EPH. 4:9, 10.

Τὸ δὲ, <sup>d</sup> Ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη <sup>e</sup> πρῶτον εἰς τὰ κατώτερα <sup>f</sup> μέρη τῆς γῆς; <sup>10</sup> ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ...

Now that, He ascended, what is it but that He also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up ...

<sup>a</sup> Compare No. 181, supra. <sup>b</sup> In the LXX. it is in the midst of ch. 24. <sup>c</sup> Compare Jo. 6:62, Ἐὰν οὖν θεωρῇτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; <sup>d</sup> Referring to Ἀναβὰς, in Psa. 68. See No. 290. <sup>e</sup> Om. πρῶτον. G. and S. <sup>f</sup> Om. μέρη.

SOL. SONG 5:2.

(366)

THE SONG 5:2.

קוֹל דּוֹדִי דּוֹפֵק פֶּתַח לִי אַחֲתִי  
... רַעִיָּתִי

... it is the voice of my beloved that knocketh, saying, Open to Me, My sister, My love ...

... φωνὴ ἀδελφιδοῦ μου κρούει ἐπὶ τὴν θύραν, Ἀνοιξόν μοι, ἡ πλησίον μου, ἀδελφή μου ...

... the voice of my <sup>a</sup> kinsman knocketh at the door, saying, Open to Me, My neighbour, My sister ...

REV. 3:20.

Ἴδου ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν ...

Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him ...

<sup>a</sup> Usually, *nephew*.

SOL. SONG 8:11.

(367)<sup>a</sup>

THE SONG 8:11.

... נתן את הכרם לנָטְרִים

... he let out the vineyard unto keepers ...

... ἔδωκε τὸν ἀμπελῶνα αὐτοῦ τοῖς τηροῦσιν ...

... he <sup>b</sup> let out his vineyard unto keepers ...

||**MATT.** 21:33. ... Ἄνθρωπος <sup>c</sup>τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευsen ἀμπελῶνα...  
καὶ ἐξέδοτο αὐτὸν γεωργοῖς...

... There was a certain householder, which planted a vineyard,  
... and let it out to husbandmen ...

||**MARK** 12:1. .. Ἀμπελῶνα ἐφύτευsen ἄνθρωπος...καὶ ἐξέδοτο αὐτὸν γεωργοῖς...  
... A certain man planted a vineyard ... and let it out to hus-  
bandmen ...

||**LUKE** 20:9. ... Ἄνθρωπος <sup>c</sup>τις ἐφύτευsen ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν  
γεωργοῖς ...

... A certain man planted a vineyard, and let it forth to hus-  
bandmen ...

<sup>a</sup> See No. 373, infra. <sup>b</sup> Gr. gave. <sup>c</sup> Om. τις. G. and S.

ISA. Title.<sup>a</sup>

( 368 )

ESA. Title.

יְשַׁע 'Hsaías.<sup>b</sup>

The book of the prophet Isaiah. Esaias.

**LUKE** 3:4. — ὡς γέγραπται ἐν βίβλῳ λόγων Ἑσαίου τοῦ προφήτου ...

— as it is written in the book of the words of Esaias the  
prophet ...

**LUKE** 4:17. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἑσαίου τοῦ προφήτου ...

And there was delivered unto Him the book of the prophet  
Esaias ...

**ACTS** 8:28.<sup>c</sup> ... καὶ ἀνεγίνωσκε τὸν προφήτην Ἑσαίαν.

... (and he) read Esaias the prophet.

<sup>a</sup> Compare ver. 1, *The vision of Isaiah the son of Amoz.* <sup>b</sup> Ad. προφήτης. MS. Alex.  
<sup>c</sup> So ver. 30.

ISA. 1:9.

( 369 )

ESA. 1:9.

לולי יהוה צבאות הוֹתִיר לָנוּ  
שְׂרִיד כְּמַעֲט כְּסֹדֶם הֵיִינוּ לְעֶמְרָה  
דְּמִינוּ :

Except the Lord of hosts had left  
unto us a very small remnant, we  
should have been as Sodom, and  
we should have been like unto  
Gomorrhah.

Καὶ εἰ μὴ Κύριος σαβαὼθ ἐγκατέ-  
λιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν  
ἐγενήθημεν, καὶ ὡς Γόμορρά ἂν  
ὁμοιωθήμεν.

And except the Lord of Sabaoth  
had left us a seed, we had been  
as Sodoma, and been made like  
unto Gomorrhah.

**ROM.** 9:29. Καὶ καθὼς προεῖρκεν Ἑσαίας, Εἰ μὴ Κύριος σαβαὼθ ἐγκατέ-  
λιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρά  
ἂν ὁμοιωθήμεν.

And as Esaias said before, Except the Lord of Sabaoth had  
left us a seed, we had been as Sodoma, and been made like unto  
Gomorrhah.

ISA. 1:13, 14.	( 370 )	ESA. 1:13, 14.
חֲרִישִׁים <sup>14</sup> ... חֲרִשׁ וּשְׁבַת ... וּמוֹעֲדֵיכֶם ...		... τὰς νομηνίας ὑμῶν, καὶ τὰ σάββατα... <sup>14</sup> καὶ τὰς νομηνίας ὑμῶν, καὶ τὰς ἑορτὰς ὑμῶν...
... the new moons and sabbaths ...		... your new moons and sabbaths...
<sup>14</sup> Your new moons and your ap- pointed feasts ...		<sup>14</sup> and your new moons and your feasts ...
COL. 2:16.		... ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων.
		... or in respect of an holy-day, or of the new-moon, or of the sabbath-days.

ISA. 2:2.	see	GEN. 49:1.
ISA. 2:10, 19.	( 371 ) <sup>a</sup>	ESA. 2:10, 19.
בּוֹא בְצֹר וְהִטְמֵן בְּעֶפֶר ... --- בְּמַעְרוֹת צִרִים וּבְמַחְלוֹת עֶפֶר ...		Καὶ νῦν εἰσέλθετε εἰς τὰς πέτρας, καὶ κρύπτεσθε εἰς τὴν γῆν ... --- <sup>19</sup> — εἰσενέγκαντες εἰς τὰ σπήλαια, καὶ εἰς τὰς σχισμὰς τῶν πετρῶν, καὶ εἰς τὰς τρωγλας τῆς γῆς ...
Enter into the rock, and hide thee in the dust ... --- <sup>19</sup> And they shall go into the holes of the rocks, and into the caves of <sup>b</sup> the earth ...		Now therefore enter into the rocks, and hide you in the earth ... --- <sup>19</sup> — having carried <sup>c</sup> them into the dens, and into the clefts of the rocks, and into the caves of the earth ...
REV. 6:15.		... ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρεων.
		... (they) hid themselves in the dens and in the rocks of the mountains.
	<sup>a</sup> See also verse 21.	<sup>b</sup> ¶ Heb. the dust. <sup>c</sup> Idols.

ISA. 2:10, 11.	( 372 )	ESA. 2:10, 11.
: מִפְּנֵי פֶחַד יְהוָה וּמִהֲדַר גִּבּוֹרֵי : בְּיוֹם הַהוּא ... <sup>11</sup>		... ἀπὸ προσώπου τοῦ φόβου Κυ- ρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραύσαι τὴν γῆν. <sup>11</sup> ... ἐν τῇ ἡμέρᾳ ἐκείνῃ.
... <sup>a</sup> for fear of the LORD, and for the glory of His majesty. <sup>11</sup> ... <sup>b</sup> in that day.		... <sup>a</sup> from the presence of the terror of the Lord, and from the glory of His power, <sup>c</sup> when He shall arise to dash in pieces the earth. <sup>11</sup> ... <sup>b</sup> in that day.
<sup>2</sup> THESS. 1:9, 10.		... ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, <sup>10</sup> ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ ... ἐν τῇ ἡμέρᾳ ἐκείνῃ.
		... from the presence of the Lord, and from the glory of His



power; <sup>10</sup> when He shall come to be glorified in His saints ... in that day.

<sup>a</sup> See also verses 19 and 21. <sup>b</sup> See also verse 17. <sup>c</sup> See verses 19 and 21 in the Hebrew; *when He ariseth to shake terribly the earth.*

ISA. 4:1.

see

GEN. 30:23.

ISA. 5:1, 2.

(373)<sup>a</sup>

ESA. 5:1, 2.

כרם היה לירידי ...  
ויעקרהו<sup>2</sup> ...  
ויסקלחו ויטעו שרק ויבן מגדל  
בתוכו וגם יקב הצב בו ...

... Ἀμπελῶν ἐγενήθη τῷ ἡγαπη-  
μένῳ ... <sup>2</sup> καὶ φραγμὸν περιέθηκα,  
καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἄμ-  
πελον σωρῆκ, καὶ ὠκοδόμησα πύρ-  
γον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον  
ὄρυξα ἐν αὐτῷ ...

... My wellbeloved hath a vineyard  
... <sup>2</sup> and He <sup>b</sup> fenced it, and ga-  
thered out the stones thereof, and  
planted it with the choicest vine,  
and built a tower in the midst of  
it, and also <sup>c</sup> made a wine-press  
therein ...

... My wellbeloved had a vineyard  
... <sup>2</sup> and I set a hedge about it,  
and dug a trench, and planted a  
choice vine, and built a tower in  
the midst of it, and dug a place  
for the wine-press in it ...

||MATT. 21:33. ... Ἀνθρωπὸς <sup>d</sup> τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἄμπελωνα,  
καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ λήνον, καὶ  
ὠκοδόμησε πύργον ...

... There was a certain householder, which planted a vineyard,  
and hedged it round about, and digged a wine-press in it, and  
built a tower ...

||MARK 12:1. ... Ἀμπελὼνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ  
ὥρυξεν ὑπολήνιον, καὶ ὠκοδόμησε πύργον ...

... A certain man planted a vineyard, and set an hedge about  
it, and digged a place for the wine-fat, and built a tower ...

||LUKE 20:9. ... Ἀνθρωπὸς <sup>e</sup> τις ἐφύτευσεν ἄμπελωνα ...

... A certain man planted a vineyard ...

<sup>a</sup> See No. 367, supra; and compare Psa. 80:8-15. Jer. 2:21. 12:10. <sup>b</sup> ¶ Or, *made a wall about it.* <sup>c</sup> ¶ Heb. *hewed.* <sup>d</sup> Om. τις. G. and S. <sup>e</sup> Om. τις. G. and S.

ISA. 5:9.

(374)

ESA. 5:9.

באוני יהוה צבאות

Ἠκούσθη γὰρ εἰς τὰ ὦτα Κυρίου  
σαβαὼθ ταῦτα ...

<sup>a</sup> In mine ears, said the Lord of  
hosts ...

For these things have sounded in  
the ears of the Lord of Sabaoth ...

JAMES 5:4. ... καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου σαβαὼθ  
εἰσεληλύθασιν.

... and the cries of them which have reaped are entered into  
the ears of the Lord of Sabaoth.

<sup>a</sup> ¶ Or, *This is in Mine ears, saith the LORD, etc.*

ISA. 6:1-3.

(375)<sup>a</sup>

ESA. 6:1-3.

... ואראה את אדני ישב על כסא  
 רם ונשא ... שרפים עמדים ממעל  
 לו שש כנפים שש כנפים לאחד  
 וקרא זה אל זה ואמר קדוש  
 קדוש קדוש יהוה צבאות ...

... I saw also the Lord sitting upon  
 a throne, high and lifted up ...

<sup>2</sup> Above it stood the seraphims:  
 each one had six wings ... <sup>3</sup> And  
<sup>b</sup> one cried unto another, and said,  
 Holy, holy, holy, is the LORD of  
 hosts ...

... εἶδον τὸν Κύριον καθήμενον ἐπὶ  
 θρόνου ὑψηλοῦ καὶ ἐπηρμένου ...

<sup>2</sup> καὶ σεραφὶμ εἰστήκεισαν κύκλῳ  
 αὐτοῦ, ἕξ πτέρυγες τῷ ἐνί, καὶ ἕξ  
 πτέρυγες τῷ ἐνί ... <sup>3</sup> καὶ ἐκέκραγεν  
 ἕτερος πρὸς τὸν ἕτερον, καὶ ἔλεγον,  
 Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ ...

... I saw the Lord sitting upon a  
 throne, high and exalted ... <sup>2</sup> And  
 the seraphim stood round about  
 Him, <sup>c</sup> each one *had* six wings ...  
<sup>3</sup> And they cried one to another,  
 and said, Holy, holy, holy, is the  
 Lord of Sabaoth ...

REV. ... καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου κα-  
 4:2, 6, 8. θήμενος. --- <sup>6</sup> ... καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου  
 τέσσαρα ζῶα ... --- <sup>8</sup> καὶ <sup>d</sup> τέσσαρα ζῶα, ἐν <sup>e</sup> καθ' ἑαυτὸν, εἶχον  
 ἀνὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσωθεν <sup>f</sup> γέμοντα ὀφθαλμῶν, καὶ  
 ἀνίστανσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, <sup>g</sup> λέγοντα, Ἅγιος ἅγιος  
 ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ ...

... and, behold, a throne was set in heaven, and One sat on the  
 throne. --- <sup>6</sup> ... and in the midst of the throne, and round about  
 the throne, *were* four beasts ... --- <sup>8</sup> And the four beasts had  
 each of them six wings about *him*; and *they were* full of eyes  
 within: and <sup>b</sup> they rest not day and night, saying, Holy, holy,  
 holy, Lord God Almighty ...

<sup>a</sup> See a portion of this passage in No. 221. <sup>b</sup> ἢ Heb. *this cried to this.* <sup>c</sup> Lit. *six*  
*wings to one, and six wings to one.* <sup>d</sup> Ad. τὰ. G. and S. <sup>e</sup> καθ' ἐν αὐτῶν ἔχον. G. and S.  
 Others, καθ' ἐν ἔχον. <sup>f</sup> γέμουσιν. G. and S. <sup>g</sup> λέγοντες. G. and S. <sup>h</sup> ἢ Gr. *they*  
*have no rest.*

ISA. 6:4.

(376)

ESA. 6:4.

... והבית ימלא עשן ...

... and the house was filled with  
 smoke.

... καὶ ὁ οἶκος ἐνεπλήσθη καπνοῦ.

... and the house was filled with  
 smoke.

REV. ... Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ...

15:8.

... And the temple was filled with smoke ...

ISA. 6:9, 10.

(377)<sup>a</sup>

ESA. 6:9, 10.

ויאמר לך ואמרת לעם הזה שמעו  
 שמעו ואל תבינו וראו ראו ואל  
 תרעו: <sup>10</sup> השמן לב העם הזה

Καὶ εἶπε, Πορεύθητι, καὶ εἶπον τῷ  
 λαῷ τούτῳ, Ἀκοῇ ἀκούσετε, καὶ οὐ  
 μὴ συνήτε, καὶ βλέποντες βλέψετε,  
 καὶ οὐ μὴ ἴδητε. <sup>10</sup> ἐπαχύνθη γὰρ  
 ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς

ואנני הכבד ועיניו השע פן יראה  
בעיניו ובאנניו ישמע ולבבו יבין  
ישב ורפא לו :

And He said, Go, and tell this people, Hear ye <sup>b</sup> indeed, but understand not; and see ye <sup>c</sup> indeed, but perceive not. <sup>10</sup> Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

ὥσιν αὐτῶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς <sup>d</sup> ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσονται αὐτούς.

And He said, Go, and say to this people, By hearing ye shall hear, and <sup>e</sup> not understand, and seeing ye shall see, and <sup>e</sup> not perceive: <sup>10</sup> for the heart of this people is become gross, and <sup>f</sup> their ears are dull of hearing, and *their* eyes they closed, lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should <sup>g</sup> be converted, and I should heal them.

|| MATT.  
13:13-  
15.

... ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιῶσι. <sup>14</sup> καὶ ἀναπληροῦνται ἐπ' αὐτοῖς ἡ προφητεία Ἑσαίου, ἡ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>15</sup> ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὥσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκούσωσι, καὶ τῇ καρδίᾳ <sup>h</sup> συνῶσι, καὶ ἐπιστρέψωσι, καὶ <sup>i</sup> ἰάσωμαι αὐτούς.

... because they seeing see not; and hearing they hear not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: <sup>15</sup> for this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes have they closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

|| MARK  
4:12.

— ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσιν· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσιν· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς <sup>k</sup> τὰ ἁμαρτήματα.

— that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

|| LUKE  
8:10.

... ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.

... that seeing they might not see, and hearing they might not understand.

JOHN  
12:39-  
41.

Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν Ἑσαίας, <sup>40</sup> Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ <sup>l</sup> πεπώρωκεν αὐτῶν

τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ <sup>m</sup>ἰάσωμαι αὐτούς. <sup>41</sup> Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.

Therefore they could not believe, because that Esaias said again, <sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. <sup>41</sup> These things said Esaias, when he saw His glory, and spake of Him.

ACTS  
28:25-  
27.

...Ὅτι καλῶς τὸ Πνεῦμα τὸ Ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, λέγον, <sup>26</sup> Πορεύθητι πρὸς τὸν λαὸν τούτον καὶ <sup>n</sup>εἰπὲ, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>27</sup> Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ <sup>o</sup>ἰάσωμαι αὐτούς.

... Well spake the Holy Ghost by Esaias the prophet unto our fathers, <sup>26</sup> saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: <sup>27</sup> for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

<sup>a</sup> See also Eze. 12:2, infra. <sup>b</sup> ¶ Or, *without ceasing*, etc. Heb. *Hear ye in hearing*, etc. <sup>c</sup> ¶ Heb. *in seeing*. <sup>d</sup> Ad. αὐτῶν. vii. xii. and many others. <sup>e</sup> Gr. *did not*. <sup>f</sup> Gr. *they heard heavily with their ears*. <sup>g</sup> Gr. *convert*. <sup>h</sup> συνῶσι. M. and S. <sup>i</sup> ἰάσομαι. <sup>k</sup> Om. τὰ ἁμαρτήματα. <sup>l</sup> ἐπώρωσεν. <sup>m</sup> ἰάσομαι. <sup>n</sup> εἶπόν. G. and S. <sup>o</sup> ἰάσομαι.

ISA. 6:11.

(378) <sup>a</sup>

ESA. 6:11.

... עַד מַתִּי אֲדָנִי ... ...Ἔως πότε Κύριε; ...

... Lord, how long? ...

... How long, Lord? ...

REV.  
6:10.

...Ἔως πότε, ὁ Δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς ...;

... How long, O Lord, holy and true...?

<sup>a</sup> Compare Psal. 6:3. 90:13 (יהוה); also Zech. 1:12.

ISA. 7:14.

(379)

ESA. 7:14.

... הִנֵּה הָעַלְמָה חָרָה וְיֹלְדָת בֵּן  
וְקִרְאָת שְׁמוֹ עִמָּנוּאֵל;

...ἰδοὺ ἡ παρθένος ἐν γαστρὶ <sup>b</sup>λήψεται, καὶ τέξεται Υἱόν, καὶ <sup>c</sup>καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

... Behold, a virgin shall conceive, and bear a Son, and <sup>a</sup>shall call His name Immanuel.

... Behold, a virgin shall be with child, and shall bring forth a Son, and thou shalt call His name Emmanuel.



ΜΑΤΤ. — τέξεται δὲ Υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν ...  
1:21-23.<sup>22</sup> Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου  
διὰ τοῦ προφήτου, λέγοντος. <sup>23</sup> Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει  
καὶ τέξεται Υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ ...

— And she shall bring forth a Son, and thou shalt call His  
name <sup>d</sup> JESUS ... <sup>22</sup> Now all this was done, that it might be  
fulfilled which was spoken of the Lord by the prophet, saying,  
<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a  
Son, and <sup>e</sup> they shall call His name Emmanuel ... <sup>f</sup>

ΛΟΥΚ. — καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ Υἱόν, καὶ καλέσεις  
1:31.<sup>g</sup> τὸ ὄνομα αὐτοῦ Ἰησοῦν.

— And, behold, thou shalt conceive in *thy* womb, and bring  
forth a Son, and shalt call His name JESUS.

<sup>a</sup> ¶ Or, *thou, O virgin, shalt call.* <sup>b</sup> ἔξει. XII. and others. <sup>c</sup> καλέσουσι. Several MSS.  
and Fathers. <sup>d</sup> ¶ That is *Saviour*, Heb. <sup>e</sup> ¶ Or, *His name shall be called.* <sup>f</sup> See  
the next section. <sup>g</sup> See also chap. 2:21.

ISA. 8:8.

(380)

ESA. 8:8.

: עֲמָנוּ אֵל ... ... μὲθ' ἡμῶν ὁ Θεός.

... O Immanuel.

... O God with us.

ΜΑΤΤ. ... Ἐμμανουὴλ, (ὃ ἐστὶ μεθερμηνεύμενον, Μεθ' ἡμῶν ὁ Θεός.)  
1:23. ... Emmanuel, (which being interpreted is, God with us.)

ISA. 8:12, 13.

(381)

ESA. 8:12, 13.

... וְאֵת מוֹרְאוֹ לֹא תִירָאוּ וְלֹא  
תַעֲרִיצוּ: <sup>13</sup> אֵת יְהוָה צְבָאוֹת אֲתוֹ  
תִקְדִּישׁוּ וְהוֹי מוֹרְאֲכֶם וְהוֹי  
מַעֲרִיצֲכֶם

... neither fear ye their fear, nor  
be afraid. <sup>13</sup> Sanctify the Lord of  
hosts Himself; and *let Him be*  
your fear, and *let Him be* your  
dread.

... τὸν δὲ φόβον <sup>a</sup> αὐτοῦ οὐ μὴ  
φοβηθῆτε, οὐδὲ μὴ παραχθῆτε.  
<sup>13</sup> Κύριον αὐτὸν ἀγιάσατε, καὶ αὐ-  
τὸς ἔσται σου φόβος.

... and fear ye not his fear, neither  
be <sup>b</sup> troubled. <sup>13</sup> Sanctify the Lord  
Himself, and <sup>c</sup> He shall be thy  
fear.

<sup>1</sup> PET. ... Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε. <sup>15</sup> Κύριον  
3:14, 15. δὲ τὸν <sup>d</sup> Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν ...

... And be not afraid of their terror, neither be troubled;  
<sup>15</sup> but sanctify the Lord God in your hearts ...

<sup>a</sup> αὐτῶν. Several MSS.<sup>b</sup> Or, *dismayed.*<sup>c</sup> Or, *let Him be.*<sup>d</sup> Χριστὸν.

ISA. 8:14.

(382)

ESA. 8:14.

וְהָיָה לְמִקְדָּשׁ וּלְאֵבֶן נֶגֶף וְלִצְוֹר  
מִכְשׁוֹל ...

Καὶ ἐπ' αὐτῷ πεποιθὼς ᾗς, ἔσται  
σοι εἰς ἀγίασμα, καὶ οὐχ ὥς λίθου  
προσκόμματος συναντήσεσθε, οὐδὲ  
ὥς πέτρας πτώματι ...

And He shall be for a sanctuary;  
but for a stone of stumbling and  
for a rock of offence ...

And if <sup>a</sup> thou shalt put thy trust in  
Him, He shall be unto thee for a  
sanctuary, and ye shall not come  
together against *Him* as *against*  
the obstruction of a stone, nor  
as *against* the <sup>b</sup> falling of a rock ...

ROM. 9:32,  
33.<sup>c</sup> ... προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, <sup>33</sup> καθὼς γέ-  
γραπται, Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν  
σκανδάλον ...

... For they stumbled at that stumbling-stone; <sup>33</sup> as it is  
written, Behold I lay in Sion a stumbling-stone, and rock of  
offence ...

1 PET. 2:8. — καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλον· οἱ προσκό-  
πτουσι τῷ λόγῳ ...

— and a stone of stumbling, and a rock of offence, *even to*  
*them* which stumble at the word ...

<sup>a</sup> Gr. as in No. 384, *infra*. <sup>b</sup> See the next section. <sup>c</sup> The quotation is partly from  
Isa. 28:16.

ISA. 8:15.

( 383 )

ESA. 8:15.

... וכשלו בם רבים ונפלו ונשברו ...

Δια τοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς  
πολλοὶ, καὶ πεσοῦνται καὶ συντρι-  
βήσονται ...

And many among them shall  
stumble, and fall, and be broken...

Therefore many among them shall  
be weak, and shall fall and be  
broken...

||MATT. 21:44.<sup>a</sup> Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται ἐφ' ὃν δ'  
ἂν πέσῃ, λικμήσει αὐτόν.

And whosoever shall fall on this stone shall be broken: but  
on whomsoever it <sup>b</sup> shall fall, it will grind him to powder.

||LUKE 20:18. Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται ἐφ' ὃν δ'  
ἂν πέσῃ, λικμήσει αὐτόν.

Whosoever shall fall upon that stone shall be broken; but on  
whomsoever it <sup>a</sup> shall fall, it will grind him to powder.

<sup>a</sup> Some MSS. omit the whole verse.

<sup>b</sup> See the LXX. in the preceding section.

ISA. 8:17, 18.

( 384 )

ESA. 8:17, 18.

... וקויתי לו : הנה אנכי  
... והילדים אשר נתן לי יהוה ...

... καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ.  
<sup>18</sup> Ἰδοὺ ἐγὼ καὶ τὰ παῖδιά ἃ μοι  
ἔδωκεν ὁ Θεός ...

... and I will look for Him. <sup>18</sup> Be-  
hold, I and the children whom the  
LORD hath given Me, <sup>a</sup> etc.

... and <sup>b</sup> I will <sup>c</sup> trust in Him. <sup>18</sup> Be-  
hold I and the children which God  
hath given Me ...

HEB. 2:13. — καὶ πάλιν. Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. καὶ πάλιν, Ἴδου ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.

— and again, I will put My trust in Him: and again, Behold I and the children which God hath given Me.

<sup>a</sup> are for signs, etc. <sup>b</sup> Gr. *I will be.* <sup>c</sup> Gr. *having trusted.* <sup>d</sup> It is inferred from the context that the quotation is from Isa. 8:17, but see Psal. 18:2, and the note to this section.

ISA. 8:19.

( 385 )

ESA. 8:19.

: בעד החיים אל המתים :

... Τί ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νεκρούς ;

... for the living to the dead?

... Why seek they to the dead concerning the living?

LUKE 24:5.

... Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν ;

... Why seek ye <sup>a</sup> the living among the dead?

<sup>a</sup> ¶ Or, *Him that liveth.*

ISA. 9:1, 2 (HEB. 8:23. 9:1). ( 386 )

ESA. 9:1, 2.

... כעת הראשון הקל ארצה ובלון וארצה נפתלי והאחרון הכביר דרך הים עבר הירדן גליל הגוים : העם ההלכנים בחשך ראו אור גדול ישבי בארץ צלמות אור נגה עליהם :

Τοῦτο πρῶτον πίε. ταχὺ ποίει χώρα Ζαβουλὼν, <sup>b</sup> ἢ γῆ Νεφθαλεὶμ <sup>c</sup>, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν, καὶ πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν. <sup>2</sup> ὁ λαὸς ὁ <sup>d</sup> πορευόμενος ἐν σκότει, <sup>e</sup> ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ <sup>f</sup> σκιᾷ θανάτου, <sup>g</sup> φῶς λάμψει ἐφ' ὑμᾶς.

... at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee <sup>a</sup> of the nations. <sup>2</sup> The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Drink this first. Do *it* quickly, O region of Zabulon, the land of Nephthalim, and the rest *dwelling* on the sea-coast, and beyond Jordan, Galilee of the Gentiles. <sup>2</sup> O people walking in darkness, behold a great light! *ye* dwellers in the region *and* shadow of death, a light shall shine upon you.

MATT. 4:12—16.

... ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. <sup>13</sup> καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατόκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, <sup>14</sup> ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, <sup>15</sup> Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, <sup>16</sup> ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.

... He departed into Galilee; <sup>13</sup> and leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea-coast, in

the borders of Zabulon and Nephthalim: <sup>14</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup> The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; <sup>16</sup> the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

LUKE  
1:79.<sup>h</sup>

— ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις ...

— to give light to them that sit in darkness and in the shadow of death ...

<sup>a</sup> Or, *populus*.

<sup>b</sup> Many MSS. read καὶ γῆ.

<sup>c</sup> Various MSS. add ἔδδν θάλασσης.

<sup>d</sup> καθημένος. III. and others. <sup>e</sup> εἶδε. <sup>f</sup> Ad. καὶ. III. XII. etc. <sup>g</sup> φῶς ἀνέτειλεν. MS. 301.

<sup>h</sup> Compare Isa. 42:7: שְׂכִי חֹשֶׁךְ — καὶ καθημένους ἐν σκότει.

ISA. 9:6 (9:5).

(387)

ESA. 9:6.

... כִּי יֵלֵךְ לָנוּ בֶן נָתַן לָנוּ <sup>5</sup> "Ὅτι Παιδίον ἐγεννήθη ἡμῖν, Υἱὸς καὶ ἐδόθη ἡμῖν ...

<sup>6</sup> For unto us a Child is born, unto us a <sup>a</sup> Son is given ...

For unto us a Child is born, and unto us a <sup>a</sup> Son is given ...

LUKE  
2:11.

— ὅτι ἐτέχθη ὑμῖν σήμερον Σωτὴρ ...

— For unto you is born this day ... a Saviour ...

<sup>a</sup> See John 3:16, *He gave His only begotten Son*.

ISA. 9:7 (9:6).

(388)<sup>a</sup>

ESA. 9:7.

עַל כִּסֵּא דָוִד ... מֵעַתָּה וְעַד עוֹלָם

... ἐπὶ τὸν θρόνον Δαυὶδ ... ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα ...

<sup>7</sup> ... upon the throne of David ... from henceforth even for ever ...

... upon the throne of David ... from henceforth and for ever ...

LUKE  
1:32, 33.

... καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, <sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας ...

... and the Lord God shall give unto Him the throne of His <sup>b</sup> father David: <sup>33</sup> and He shall reign over the <sup>c</sup> house of Jacob for ever ...

<sup>a</sup> Compare 2 Sa. 7:16. 1 Ki. 2:4. 1 Ch. 17:11, 14. Ps. 89:4, 29, etc. and various other passages. See No. 344, supra. <sup>b</sup> See Jer. 33:21, *that he [David] should not have a Son to reign upon his throne*. (This part of Jer. is wanting in the LXX.) <sup>c</sup> See Jer. 33:17, *upon the throne of the house of Israel*.

ISA. 10:3.

(389)<sup>a</sup>

ESA. 10:3.

וְמָה תַעֲשׂוּ לְיוֹם בִּקְרָה

Καὶ τί ποιήσουσι ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς; ...

And what will ye do in the day of visitation? ...

And what will they do in the day of visitation? ...

1 PET.  
2:12.

... ἵνα ... δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

... that ... they may ... glorify God in the day of visitation.

<sup>a</sup> Compare Luke 19:44, *the time of thy visitation*.



ISA. 10:22, 23.

(390)<sup>a</sup>

ESA. 10:22, 23.

כִּי אִם יִהְיֶה עַמְךָ יִשְׂרָאֵל כַּחֲסֵף  
 הַיָּם שֶׁאֵר יֵשׁוּב בּוֹ כְּלוּן חֲרוּץ  
 שׁוֹטֵף צְדָקָה: <sup>23</sup> כִּי כִלָּה וְנִחְרְצָה  
 אֲדֹנֵי יְהוָה צְבָאוֹת עֲשֵׂה בִקְרֹב  
 כָּל הָאָרֶץ:

For though thy people Israel be as the sand of the sea, yet a remnant<sup>b</sup> of them shall return: the consumption decreed shall overflow<sup>c</sup> with righteousness. <sup>23</sup> For the LORD God of hosts shall make a consumption, even determined, in the midst of all the land.

Καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα<sup>d</sup> αὐτῶν σωθήσεται. λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, <sup>23</sup> ὅτι λόγον συντετμημένον ὁ Κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλην.

And though the people of Israel be as the sand of the sea, a remnant of them shall be saved: <sup>e</sup> He will finish the work, and cut it short in righteousness, <sup>23</sup> for a<sup>h</sup> short work will the Lord make in the whole world.

ROM. Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν ἡ ὁ ἀριθμὸς τῶν νιῶν 9:27, <sup>28</sup> Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ<sup>i</sup> κατάλειμμα σωθήσεται. <sup>28</sup> λόγον γὰρ συντελῶν καὶ συντέμνων<sup>k</sup> ἐν δικαιοσύνῃ ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: <sup>28</sup> for He will finish<sup>l</sup> the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

<sup>a</sup> Compare Dan. 9:27, *the consummation and that determined.* <sup>b</sup> ἥ Heb. in or among. <sup>c</sup> ἥ Or, in. <sup>d</sup> Om. αὐτῶν. <sup>e</sup> λόγον γὰρ συντελῶν. XII. and many others. <sup>f</sup> ποιήσει δ Θεὸς. XII. and many others. <sup>g</sup> Gr. finishing the word, and cutting it, etc. <sup>h</sup> Gr. a word cut short, or to pieces. <sup>i</sup> ὑπόλειμμα. <sup>k</sup> Om. ἐν δ. ὅτι λ. σ. <sup>l</sup> ἥ Or, the account.

ISA. 11:1.

see

JUD. 13:5.

ISA. 11:3, 4.

(391)

ESA. 11:3, 4.

... וְלֹא לִמְרָאָה עֵינָיו יִשְׁפֹּט ...  
 ... וְשִׁפְט בְּצֶרֶק דָּלִים<sup>4</sup>

... and He shall not judge after the sight of His eyes...<sup>4</sup> but with righteousness shall He judge the poor...

... οὐ κατὰ τὴν δόξαν κρινεῖ ...  
<sup>4</sup> ἀλλὰ κρινεῖ ταπεινῶ κρίσιν ...

... He shall not judge according to appearance...<sup>4</sup> but He shall<sup>a</sup> judge the cause of the humble...

JOHN  
7:24.

Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

Judge not according to the appearance, but judge righteous judgment.

<sup>a</sup> Gr. judge judgment to.

ISA. 11:4.

(392)<sup>a</sup>

ESA. 11:4.

... והכה ארץ בשבט פיו וברוח  
שפתיו ימית רשע:

... and He shall smite the earth  
with the rod of His mouth, and  
with the breath of His lips shall  
He slay the wicked.

... καὶ πατάξει γῆν τῷ λόγῳ τοῦ  
στόματος αὐτοῦ, καὶ ἐν πνεύματι  
διὰ χειλέων ἀνελεῖ ἀσεβῆ.

... and He shall smite the earth  
with the word of His mouth, and  
with the breath<sup>b</sup> of His lips shall  
He slay the wicked one.

2 THESS. — καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ <sup>c</sup> Κύριος <sup>d</sup> ἀναλώσει  
2:8. τῷ πνεύματι τοῦ στόματος αὐτοῦ ...

— And then shall that wicked be revealed, whom the Lord shall  
consume with the spirit of His mouth ...

<sup>a</sup> Comp. 2 Esdr. 13:9, 10. <sup>b</sup> Gr. through. <sup>c</sup> Κύριος Ἰησοῦς. G. and S. <sup>d</sup> ἀνελεῖ.

ISA. 11:10.

(393)<sup>a</sup>

ESA. 11:10.

והיה ביום ההוא שרש ישי אשר  
עמר לנס עמים אליו גוים ידרשו...

And in that day there shall be a  
root of Jesse, which shall stand  
for an ensign of the people; to it  
shall the Gentiles seek ...

Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ  
ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος  
ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλ-  
πιούσι ...

And there shall be in that day a  
root of Jesse, and He that shall  
rise to rule over the Gentiles, in  
Him shall the Gentiles trust ...

ROM. 15:12. Καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ  
ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

And again, Esaias saith, There shall be a root of Jesse, and He  
that shall rise to reign over the Gentiles, in Him shall the  
Gentiles trust.

<sup>a</sup> See also Isa. 11:1, and compare Rev. 5:5, ἡ ρίζα Δαβὶδ, and Rev. 22:16, ἡ ρίζα καὶ τὸ  
γένος τοῦ Δαβὶδ.

ISA. 13:6, 9.

(394)<sup>a</sup>

ESA. 13:6, 9.

... כִּי קְרוֹב יוֹם יְהוָה ... ---  
... יוֹם יְהוָה בָּא

... for the day of the LORD is at  
hand ... --- <sup>9</sup> Behold, the day of  
the LORD cometh ...

... ἐγγὺς γὰρ <sup>b</sup> ἡμέρα Κυρίου ... ---  
<sup>9</sup> Ἰδοὺ γὰρ ἡμέρα Κυρίου ἔρχε-  
ται ...

... for the day of the LORD is at  
hand ... --- <sup>9</sup> For, behold, the day  
of the LORD cometh ...

1 THESS. ... ὅτι <sup>c</sup> ἡ ἡμέρα Κυρίου ... οὕτως ἔρχεται ...  
5:2. ... that the day of the Lord so cometh ...

2 PET. "Ἡξεῖ δὲ ἡ ἡμέρα Κυρίου ...  
3:10.

But the day of the Lord will come ...

<sup>a</sup> See also ch. 2:12, and the many other passages referred to in the note to this section.

<sup>b</sup> ἡ ἡμέρα. <sup>c</sup> Ὀν. ἡ.

ISA. 13:10.

(395)<sup>a</sup>

ESA. 13:10.

לֹא יִהְיֶה אֹרֶךְ הַשֶּׁמֶשׁ בְּצֵאתוֹ וְיָרָח לֹא  
יִנָּה אֹרֶחוֹ ...

... the sun shall be darkened in  
his going forth, and the moon  
shall not cause her light to shine.

(JOEL 2:10.)

שֶׁמֶשׁ וְיָרָח וְכּוֹכְבִּים אֲסָפוּ  
נִגְהָם :

... the sun and the moon shall be  
dark, and the stars shall withdraw  
their shining.

(JOEL 3 (HEB. 4):15.)

שֶׁמֶשׁ וְיָרָח וְכּוֹכְבִּים אֲסָפוּ  
נִגְהָם :

The sun and the moon shall be  
darkened, and the stars shall with-  
draw their shining.

||MATT. 24:29. ... ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς ...

... shall the sun be darkened, and the moon shall not give her  
light ...

||MARK 13:24. ... ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς.

... the sun shall be darkened, and the moon shall not give her  
light.

<sup>a</sup> Compare Eze. 32:7. <sup>b</sup> Several MSS. φέγγος. <sup>c</sup> οὐ δώσουσι. XII. and others.  
<sup>d</sup> τὰ ἄστρα. <sup>e</sup> οὐ δώσουσι.

ISA. 13:22.

(396)<sup>a</sup>

ESA. 14:1.

וְקָרֹב לָבוֹא עֵתָּה וַיְמִיָּה לֹא  
יִמְשְׁכוּ :

... and her time is near to come,  
and her days shall not be pro-  
longed. He will come soon, and will not  
tarry ...

REV. 2:5, 16. ... ἔρχομαί σοι ταχὺ ... --- <sup>16</sup> ... ἔρχομαί σοι ταχὺ ...

... I will come unto thee quickly ... --- <sup>16</sup> ... I will come unto  
thee quickly ...

REV. 3:11. <sup>b</sup> Ἴδού ἔρχομαι <sup>c</sup> ταχύ ...

Behold, I come quickly ...

REV. ... ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

11:14. ... behold, the third woe cometh quickly.

REV. Ἰδοὺ ἔρχομαι ταχύ ... --- <sup>12</sup> Καὶ ἰδοὺ ἔρχομαι ταχύ ... ---

22:7, 12, <sup>20</sup> ... Ναὶ ἔρχομαι ταχύ ...

Behold, I come quickly ... --- <sup>12</sup> And, behold, I come quickly ...

--- <sup>20</sup> ... Surely I come quickly ...

<sup>a</sup> See Hab. 2:3, *infra*. <sup>b</sup> Om. Ἰδοὺ. G. and S. <sup>c</sup> Om. ταχύ.

ISA. 19:2.

(397) <sup>a</sup>

ESA. 19:2.

: עיר בעיר ממלכה בממלכה ... ... <sup>b</sup> πόλις ἐπὶ πόλιν, καὶ νόμος ἐπὶ νόμον.

... city (shall fight) against city, ... city (shall fight) against city,  
and kingdom against kingdom. and province against province.

||MATT. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν...

24:7. For nation shall rise against nation, and kingdom against kingdom ...

||MARK Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν...

13:8. For nation shall rise against nation, and kingdom against kingdom ...

||LUKE ... Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν.

21:10. ... Nation shall rise against nation, and kingdom against kingdom.

<sup>a</sup> See 2 Esdr. 13:31. <sup>b</sup> Many MSS. prefix ἐπεγερθήσεται, or καὶ ἐπεγερθήσεται.

ISA. 21:9.

(398)

ESA. 21:9.

... ויען ויאמר נפלה נפלה בבל ... ... καὶ ἀποκριθεὶς εἶπε, Πέπτωκε <sup>a</sup>πέπτωκε Βαβυλῶν ...

... And he answered and said, ... And he answering said, Baby-  
Babylon is fallen, is fallen ... lon is fallen, is fallen ...

REV. Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων, Ἐπεσεν <sup>b</sup>ἔπεσε Βαβυλῶν

14:8. <sup>c</sup> ἡ πόλις ἡ μεγάλη ...

And there followed another angel, saying, Babylon is fallen,  
is fallen, <sup>d</sup> that great city ...

REV. Καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ μεγάλῃ, λέγων, Ἐπεσεν ἔπεσε

18:2. Βαβυλῶν ἡ μεγάλη ...  
And he cried mightily with a strong voice, saying, Babylon  
the great is fallen, is fallen ...

<sup>a</sup> XII. and many other MSS. have the word but once. <sup>b</sup> Om. ἔπεσε. <sup>c</sup> Om. ἡ πόλις.  
G. and S. <sup>d</sup> See Dan. 4:30, *infra*.

ISA. 22:13.

(399)

ESA. 22:13.

: אכול ושתו כי מחר נמות ... ... Φάγωμεν καὶ πῖωμεν, αὐριοι  
γὰρ ἀποθνήσκομεν.



... Let us eat and drink, for to-morrow we shall die.

... Let us eat and drink, for to-morrow we die.

1 Cor. ... Φάγωμεν καὶ πίνωμεν, αὔριον γὰρ ἀποθνήσκομεν.  
15:32. ... Let us eat and drink, for to-morrow we die.

ISA. 22:22.

( 400 )

ESA. 22:22.

ונתתי מפתח בית דוד על שכמו  
ופתח ואין סגר וסגר ואין פתח :

... Καὶ δώσω αὐτῷ τὴν κλεῖδα  
<sup>b</sup> οἴκου Δαυὶδ ἐπὶ τῷ ὤμῳ αὐτοῦ·  
καὶ ἀνοίξει, καὶ οὐκ ἔσται ὁ ἀπο-  
κλείων· καὶ κλείσει, καὶ οὐκ ἔσται  
ὁ ἀνοίγων.

And the key of the house of Da-  
vid will I lay upon <sup>a</sup>his shoulder;  
so he shall open, and none shall  
shut; and he shall shut, and none  
shall open.

... And I will give <sup>a</sup>him the key  
of the house of David upon his  
shoulder; and he shall open, and  
<sup>c</sup>none shall shut; and he shall  
shut, and none shall open.

Rev. ... Τάδε λέγει ... ὁ ἔχων τὴν <sup>d</sup> κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ  
3:7, 8. οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει: <sup>b</sup> ... ἰδοὺ, δέδωκα ἐνω-  
πιόν σου θύραν ἀνεφγμένην, <sup>c</sup> καὶ οὐδεὶς δύναται κλείσαι αὐτήν...

... These things saith ... He that hath the key of David, He  
that openeth, and no man shutteth; and shutteth, and no  
man openeth; <sup>b</sup>... behold, I have set before thee an open door,  
and no man can shut it...

<sup>a</sup> Eliakim. <sup>b</sup> Several MSS. om. οἴκου. <sup>c</sup> Gr. there shall not be any one shutting, etc.  
<sup>d</sup> κλεῖν. G. and S. <sup>e</sup> ἦν. G. and S.

ISA. 23:8.

( 401 )

ESA. 23:8.

... אשר סחריה שרים כנעניה  
נכבדי ארץ :

... οἱ ἔμποροι αὐτῆς ἔνδοξοι ἄρ-  
χοντες τῆς γῆς.

... <sup>a</sup> whose merchants are princes,  
whose traffickers are the honoura-  
ble of the earth.

... <sup>a</sup> her merchants were the glo-  
rious princes of the earth.

Rev. ... ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς ...  
18:23.

... <sup>b</sup> for thy merchants were the great men of the earth ...

<sup>a</sup> Tyre. <sup>b</sup> Babylon.

ISA. 24:17.

( 402 )

ESA. 24:17.

פחד ופחת ופח עליך יושב  
הארץ :

Φόβος καὶ βόθρυς καὶ παγὶς ἐφ'  
ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς.

Fear, and the pit, and the snare,  
are upon thee, O inhabitant of the  
earth.

Fear, and a pit, and a snare are  
upon you, ye that dwell upon the  
earth.

LUKE 21:35. — ὡς παγὶς γὰρ ἐπελεύσεται <sup>a</sup> ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

— for as a snare shall it come on all them that dwell on the face of the whole earth.

<sup>a</sup> Comp. Jer. 32:29 (LXX.), μάχαιραν ἐγὼ καλῶ ἐπὶ πάντας τοὺς καθημένους ἐπὶ τῆς γῆς.

ISA. 25:8.

(403)

ESA. 25:8.

... בלע המות לנצח

Κατέπιεν ὁ θάνατος ἰσχύσας ...

He will swallow up death in victory ...

Death hath prevailed and swallowed up ...

1 COR. 15:54. ... τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος.

... then shall be brought to pass the saying that is written, Death is swallowed up in victory.

ISA. 25:8.

(404)

ESA. 25:8.

... ומחה אדני יהוה דמעה מעל כל פנים

... καὶ πάλιν ἀφείλε <sup>a</sup> Κύριος ὁ Θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου ...

... and the Lord God will wipe away tears from off all faces ...

... and again the Lord God took away every tear from every face ...

REV. 7:17. ... καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον <sup>b</sup> ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. ... and God shall wipe away all tears from their eyes.

REV. 21:4. Καὶ ἐξαλείψει <sup>c</sup> ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν ... And God shall wipe away all tears from their eyes ...

<sup>a</sup> Many MSS. om. Κύριος. <sup>b</sup> ἐκ. G. and S. <sup>c</sup> Om. ὁ Θεός. G. and S.

ISA. 26:11.

(405)<sup>a</sup>

ESA. 26:11.

... קנאת עם אף אש צריך תאכלם:

... ζήλος λήψεται λαὸν ἀπαίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται.

... for *their* envy at the people; yea, the fire of Thine enemies shall devour them.

... jealousy shall seize an uneducated people, and fire shall now devour the adversaries.

HEB. 10:27. ... καὶ πυρὸς ζήλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. ... and (of) <sup>b</sup> fiery indignation, which shall devour the adversaries.

<sup>a</sup> Comp. Isa. 64:2. <sup>b</sup> Gr. *jealousy of fire about to devour*. Comp. Zeph. 1:18. and 3:8.

ISA. 26:20.

(406)

ESA. 26:20.

... לך עמי בא בהדריך וסגר דלתך בערך

Βάδιζε λαός μου, εἰσελθε εἰς <sup>a</sup> τὰ ταμεῖά σου, ἀπόκλεισον τὴν θύραν σου ...

Come, My people, enter thou into thy chambers, and shut thy doors about thee ...      Go, My people, enter into thy closets, shut thy door ...

MATT. 6:6. ... εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου ...  
... enter into thy closet, and when thou hast shut thy door ...

<sup>a</sup> τὸ ταμιεῖον.

ISA. 26:20.

(407)

ESA. 26:20.

... חִבִּי כְמַעַט רֹגַע ...      ... ἀποκρύβηθι μικρὸν ὅσον ὅσον ...

... hide thyself as it were for a little moment ...      ... <sup>a</sup> hide thyself a little while ...

HEB. 10:37. Ἔτι γὰρ μικρὸν ὅσον ὅσον ...  
For yet a little while ... <sup>b</sup>

<sup>a</sup> Gr. *be thou hidden.*

<sup>b</sup> See Hab. 2:3, *infra*.

ISA. 27:9.

(408)

ESA. 27:9.

... הסר חטאתו ...      ... ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ ...

... to take away his sin ...      ... when I shall take away his sin ...

ROM. 11:27.<sup>a</sup> ... ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.  
... when I shall take away their sins.

<sup>a</sup> With the exception of this last clause, the passage is quoted from Isa. 59:20, 21, *q.v.*

ISA. 28:11, 12.

(409)

ESA. 28:11, 12.

כִּי בִלְעֵנִי שִׁפְהָ וּבִלְשׁוֹן אַחֲרָת יִדְבֵּר אֵל הָעָם הַזֶּה : <sup>12</sup> ... וְלֹא אֲבוֹא שְׁמוֹעַ :      — διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἐτέρας ὅτι λαλήσουσι τῷ λαῷ τούτῳ, <sup>12</sup> ... καὶ οὐκ ἠθέλησαν ἀκούειν.

For with <sup>a</sup> stammering lips and another tongue <sup>b</sup> will He speak to this people: <sup>12</sup> ... yet they would not hear.      — on account of the contempt of *their* lips; for with another tongue shall they speak to this people, <sup>12</sup> ... yet they <sup>c</sup> would not hear.

1 COR. 14:21. Ἐν τῷ νόμῳ γέγραπται, <sup>d</sup> Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μοι, λέγει Κύριος.

In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord.

<sup>a</sup> ¶ Heb. *stammerings of lips.*      <sup>b</sup> ¶ Or, *He hath spoken.*      <sup>c</sup> Or, *did not wish to hear.*

<sup>d</sup> This agrees with the version of Aquila, as far as τούτῳ.

ISA. 28:16.

(410)<sup>a</sup>

ESA. 28:16.

... הַנִּי יִסַּד בְּצִיּוֹן אֶבֶן אֶבֶן בָּהֶן  
פֶּנֶת יִקְרָת מוֹסֵד מוֹסֵד הַכֹּאֲמִין  
: לֹא יִחִישׁ :

... Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

... Ἰδοὺ ἐγὼ ἐμβύλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαίον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς· καὶ ὁ πιστεύων <sup>b</sup> οὐ μὴ καταισχυνθῇ.

... Behold, I lay for the foundations of Zion, a costly stone, a chosen stone, a chief corner-stone, a precious stone, for her foundations; and he that believeth shall not be ashamed.

ROM. 9:32, 33. ... προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, <sup>33</sup> καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν Σιών λίθον <sup>c</sup> προσκόμματος, καὶ πέτραν σκανδάλου· καὶ <sup>d</sup> πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

... for they stumbled at that stumbling-stone; <sup>33</sup> as it is written, Behold, I lay in Zion a <sup>c</sup> stumbling-stone and rock of offence: and whosoever believeth on Him shall not be <sup>e</sup> ashamed.

ROM. 10:11. Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

For the scripture saith, Whosoever believeth on Him shall not be ashamed.

1 PET. 2:4—6. — Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ <sup>f</sup> ἀνθρώπων μὲν ἀποδοκιμασμένον, παρὰ δὲ Θεοῦ ἐκλεκτὸν, ἔντιμον, <sup>5</sup> καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς ... <sup>6</sup> <sup>g</sup> διὸ καὶ περιέχει ἐν τῇ γραφῇ, Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ.

— To whom coming, as unto a living stone, <sup>f</sup> disallowed indeed of men, but chosen of God, and precious; <sup>5</sup> ye also, as lively stones, <sup>h</sup> are built up a spiritual house ... <sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded.

<sup>a</sup> Comp. Heb. 11:10, τὴν τοὺς θεμελίους ἔχουσαν πόλιν· also Rev. 21:14, and 1 Cor. 3:11.

<sup>b</sup> Many copies add ἐπ' (or ἐν) αὐτῷ.

<sup>c</sup> The quotation is partly from Isa. 8:14, q.v.

<sup>d</sup> Om. πᾶς. <sup>e</sup> ¶ Or, confounded. <sup>f</sup> See No. 336. <sup>g</sup> διότι περ. G. and S. <sup>h</sup> ¶ Or, be ye built.

ISA. 29:10.

(411)

ESA. 29:10.

... כִּי נִסַּךְ עֲלֵיכֶם יְהוָה רִיחַ תִּרְדְּמָה

Ὅτι πεπότικεν ὑμᾶς Κύριος <sup>a</sup> πνεύματι κατανύξεως ...

For the Lord hath poured out upon you the spirit of deep sleep...

For the Lord hath <sup>b</sup> poured upon you the spirit of slumber ...

ROM. 11:8. — καθὼς γέγραπται, Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως ...  
— according as it is written, God hath given them the spirit of <sup>c</sup> slumber ...

<sup>a</sup> πνεῦμα. <sup>b</sup> Gr. watered, or drenched, you with. <sup>c</sup> ¶ Or, remorse [or, stupefaction].



ISA. 29:13.

( 412 )

ESA. 29:13.

וַיֹּאמֶר אֲדֹנָי יֵעָן כִּי נִגַּשׁ הָעָם הַזֶּה  
בִּפְיוֹ וּבִשְׂפָתָיו כִּבְדוּנִי וּלְבָבוֹ רָחֵק  
מִמֶּנִּי וְתִהְיֶה יִרְאַתָּם אֵתִי מִצוֹת  
אֲנָשִׁים מִלְמֶרָה :

Καὶ εἶπε Κύριος, Ἐγγίξει μοι ὁ  
λαὸς οὗτος <sup>a</sup> ἐν τῷ στόματι <sup>b</sup> αὐτοῦ,  
καὶ <sup>c</sup> ἐν τοῖς χεῖλεσιν αὐτῶν τιμῶσί  
με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει  
ἀπ' ἐμοῦ· μάτην δὲ σέβονται με,  
<sup>d</sup> διδάσκοντες ἐντάλματα ἀνθρώπων  
καὶ διδασκαλίας.

Wherefore the Lord said, Foras-  
much as this people draw near *Me*  
with their mouth, and with their  
lips do honour Me, but have re-  
moved their heart far from Me,  
and their fear towards Me is taught  
by the precept of men:—

And the Lord said, This people  
draw nigh unto Me with their  
mouth, and honour Me with their  
lips, but their heart is far from  
Me: but in vain do they worship  
Me, teaching the commandments  
and doctrines of men.

¶ MATT. 15:7-9. Ὑποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαίας, λέγων,  
<sup>8</sup> Ἐγγίξει μοι <sup>e</sup> ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί  
με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· <sup>9</sup> μάτην δὲ  
σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.

*Ye hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup> This  
people draweth nigh unto Me with their mouth, and honoureth  
Me with their lips; but their heart is far from Me: <sup>9</sup> but in  
vain they do worship Me, teaching for doctrines the command-  
ments of men.*

¶ MARK 7:6, 7. ... Ὅτι καλῶς προεφήτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν,  
ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία  
αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· <sup>7</sup> μάτην δὲ σέβονται με, διδά-  
σκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.

... Well hath Esaias prophesied of you hypocrites, as it is  
written, 'This people honoureth Me with *their* lips, but their  
heart is far from Me: <sup>7</sup> howbeit in vain do they worship Me,  
teaching for doctrines the commandments of men.

COL. 2:22. ... κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων.  
... after the commandments and doctrines of men.

<sup>a</sup> Om. ἐν. <sup>b</sup> αὐτῶν. <sup>c</sup> Om. ἐν. <sup>d</sup> δ. δ. ε. α. MS. 106. <sup>e</sup> In some copies the  
quotation begins with τοῖς χεῖλεσί. <sup>f</sup> Ὁ λαὸς οὗτος τοῖς χεῖλεσί. G.

ISA. 29:14.

( 413 ) <sup>a</sup>

ESA. 29:14.

... וְאִנְדָּה חֲכָמָה חֲכָמֵי וּבִינָה  
נִבְנִי חֲסִתָּהּ :

... καὶ ἀπολωθὴν τὴν σοφίαν τῶν σο-  
φῶν, καὶ τὴν σύνεσιν τῶν συνετῶν  
<sup>b</sup> κρύψω.

... for the wisdom of their wise  
*men* shall perish, and the under-  
standing of their prudent *men* shall  
be hid.

... and I will destroy the wisdom  
of the wise, and will hide the un-  
derstanding of the prudent.

1 COR. 1:19. Γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν σύνετῶν ἀθετήσω.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

<sup>a</sup> Compare Matt. 11:25, and Luke 10:21, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ σύνετῶν.  
<sup>b</sup> ἀθετήσω. MS. 301.

ISA. 29:16.<sup>a</sup>

(414)

ESA. 29:16.<sup>a</sup>

... כִּי יֹאמֶר מַעֲשֵׂה לַעֲשׂוֹהוּ לֹא  
... עֲשֵׂי

... for shall the work say of him that made it, He made me not? ...

... μὴ ἔρει τὸ πλάσμα τῷ πλάσαντι <sup>b</sup> αὐτὸ, Οὐ σύ με <sup>c</sup> ἐπλάσας; ...

... shall the thing formed say to him that formed it, Thou didst not form me? ...

(ISA. 45:9.)

(ESA. 45:9.)

... הַיֹּאמֶר חֹמֶר לִיצְרוֹ מִה תַּעֲשֶׂה  
... וּפַעֲלֶךָ אֵין יָדִים לוֹ

... Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

... μὴ ἔρει ὁ πηλὸς τῷ κεραμεῖ, Τί <sup>d</sup> ποιεῖς ὅτι οὐκ ἐργάζῃ, οὐδὲ ἔχεις χεῖρας; <sup>e</sup> μὴ ἀποκριθήσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτό;

... shall the clay say to the potter, What art thou doing that thou dost not work, neither hast hands?  
<sup>e</sup> Shall the thing formed reply unto him that formed it?

ROM. 9:20. ... σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ ἔρει τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;

... who art thou that <sup>f</sup> repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

<sup>a</sup> Comp. the entire verse; also Isa. 64:8. Jer. 18:6. Wisd. 15:7. Rom. 9:21. <sup>b</sup> Many MSS. om. αὐτὸ. <sup>c</sup> ἐποίησας. <sup>d</sup> Ad. με. MS. 308. <sup>e</sup> This clause is not in the Hebrew, and it is absent from many copies of the LXX. <sup>f</sup> ¶ Or, answerest again, or, disputest with God.

ISA. 33:1.

(415)<sup>a</sup>

ESA. 33:1.

... וּבֹגֵד וְלֹא בִגְדוּ בְךָ ...

... and dealest treacherously, and they dealt not treacherously with thee! ...

... καὶ ὁ ἀθετῶν ὑμᾶς οὐκ ἀθετεῖ ...

... and he that despiseth you despiseth not ...

LUKE 10:16. ... καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ, κ.τ.λ.

... and he that despiseth you despiseth Me, etc.

1 THESS. 4:8. Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ ...

He therefore that <sup>b</sup> despiseth, despiseth not man, but God ...

<sup>a</sup> See also John 12:48, ὁ ἀθετῶν ἐμὲ, κ.τ.λ.

<sup>b</sup> ¶ Or, rejecteth.

ISA. 33:2.

see

PSA. 41:4.

ISA. 33:18.

(416)

ESA. 33:18.

... איה ספר איה שקל איה ספר  
את המגרלים :

... Where is the scribe? where is  
the <sup>a</sup> receiver? where is he that  
counted the towers?

... Ποῦ εἰσιν οἱ γραμματικοί; ποῦ  
εἰσιν οἱ συμβουλευοντες; ποῦ ἐστὶν  
ὁ ἀριθμῶν τοὺς τρεφομένους—;

... Where are the scribes? where  
are the counsellors? Where is he  
that numbereth those that are  
nourished,—?

1 COR. 1:20. Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἵωνος  
τούτου; ...

Where is the wise? where is the scribe? where is the disputer  
of this world? ...

<sup>a</sup> ἢ Heb. weigher.

ISA. 34:4.

(417)<sup>a</sup>

ESA. 34:4.

... ונמקו כל צבא השמים

And all the host of heaven shall  
be dissolved ...

Καὶ τακήσονται πᾶσαι αἱ δυνάμεις  
<sup>b</sup> τῶν οὐρανῶν ...

And all the powers of the heavens  
shall melt ...

|| MATT. 24:29. ... καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις  
τῶν οὐρανῶν σαλευθήσονται.

... and the stars shall fall from heaven, and the powers of the  
heavens shall be shaken.

|| MARK 13:25. — καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνά-  
μεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

— and the stars of heaven shall fall, and the powers that are  
in heaven shall be shaken.

|| LUKE 21:26. ... αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.  
... for the powers of heaven shall be shaken.

<sup>a</sup> See also No. 419, infra: also 2 Pet. 3:12, στοιχεῖα...τήκεται. <sup>b</sup> τοῦ οὐρανοῦ. MS. 48.

ISA. 34:4.

(418)

ESA. 34:4.

... ונגלו כספר השמים

... and the heavens shall be rolled  
together as a scroll ...

... καὶ ἐλιγήσεται ὁ οὐρανὸς ὡς  
βιβλίον ...

... and the heaven shall be rolled  
together as a scroll ...

REV. 6:14. — καὶ <sup>a</sup> ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον <sup>b</sup> εἰλισσόμενον ...

— and the heaven departed as a scroll when it is rolled to-  
gether ...

<sup>a</sup> Om. δ. <sup>b</sup> εἰλισσόμενος.

ISA. 34:4.

(419)<sup>a</sup>

ESA. 34:4.

... וכל צבאם יבול כנבל עלה  
מגפן וכנבלת מתאנה :

... καὶ πάντα τὰ ἄστρα πεσεῖται  
ὡς φύλλα ἐξ ἁμπέλου, καὶ ὡς πί-  
πτει φύλλα ἀπὸ συκῆς.

... and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

REV. 6:13. — καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βιάλλει τοὺς δλύνθους αὐτῆς ...

— and the stars of heaven fell unto the earth, even as a fig-tree casteth her <sup>b</sup> untimely figs ...

<sup>a</sup> See No. 417, supra.

<sup>b</sup> Or, green figs.

ISA. 34:8.

(420)

ESA. 34:8.

... כִּי יוֹם נִקְם לַיהוָה ... Ἡμέρα γὰρ κρίσεως Κυρίου ...

For it is the day of the Lord's vengeance ...

For it is the day of judgment of the Lord ...

MATT. 10:15.<sup>a</sup> ... ἐν ἡμέρᾳ κρίσεως ...

... in the day of judgment ...

<sup>a</sup> See also ch. 11:22, 24. 12:36. Mar. 6:11. 2 Pet. 2:9. 3:7. 1 Jo. 4:17.

ISA. 34:10.

(421) <sup>a</sup>

ESA. 34:10.

לֵילָה וַיּוֹמָם לֹא תִכְבֶּה לְעוֹלָם  
... יַעֲלֶה עֲשֵׁנָה

It shall not be quenched night nor day; the smoke thereof shall go up for ever ...

— <sup>b</sup> νυκτὸς καὶ ἡμέρας· καὶ οὐ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω ...

<sup>c</sup> — night and day; and it shall not be quenched for evermore, and the smoke thereof shall go up ...

REV. 14:11. — καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν <sup>d</sup> ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς ...

— and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night ...

REV. 19:3.<sup>e</sup> ... καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.  
... and her smoke rose up for ever and ever.

<sup>a</sup> Comp. Gen. 19:28, and Exod. 19:18. Rev. 9:2 agrees with the latter. <sup>b</sup> ἡ καὶ ν. 233.

<sup>c</sup> And her land shall be as pitch burning <sup>10</sup> night and day, etc. <sup>d</sup> εἰς αἰῶνας αἰώνων ἀναβαίνει. G. and S. <sup>e</sup> Comp. Rev. 18:9, 18, the smoke of her burning.

ISA. 35:3.

(422)

ESA. 35:3.

חֲזַק יָדַי וּרְפוֹת וּבְרָכִים כְּשִׁלּוֹת  
; אֲמָצוּ

Strengthen ye the weak hands, and confirm the feeble knees.

Ἰσχύσατε <sup>a</sup> χεῖρες ἀναιμῆναι, καὶ γόνατα παραλελυμένα.

Be strong ye <sup>b</sup> weak hands, and ye <sup>c</sup> feeble knees.

HEB. 12:12. Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε.

Wherefore lift up the hands which hang down, and the feeble knees.

<sup>a</sup> χεῖρας ἀναιμῆνας.

<sup>b</sup> Gr. relaxed.

<sup>c</sup> Or, paralysed.



Isa. 38:3.

see

Exod. 15:26.

Isa. 40:3-5.

(423)

Isa. 40:3-5.

קול קורא במדבר פנו דרך יהוה  
ישרו בערבה מסלה לאלהינו:  
כל גיא ינשא וכל הר וגבעה  
ישפלו והיה העקב למישור  
והרכסים לבקעה: <sup>5</sup> ונגלה כבוד  
יהוה וראו כל בשר יחדו ...

<sup>c</sup> Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους <sup>d</sup> τοῦ Θεοῦ ἡμῶν. <sup>4</sup> πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται <sup>e</sup> πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ <sup>f</sup> ἡ τραχεῖα εἰς <sup>g</sup> πεδία· <sup>5</sup> καὶ ὀφθήσεται ἡ δόξα Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ...

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. <sup>4</sup> Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made <sup>a</sup> straight, and the rough places <sup>b</sup> plain: <sup>5</sup> and the glory of the LORD shall be revealed, and all flesh shall see it together ...

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. <sup>4</sup> Every valley shall be filled, and every mountain and hill shall be brought low; and all crooked ways shall be made straight, and the rough places into plains: <sup>5</sup> and the glory of the Lord shall be seen, and all flesh shall <sup>h</sup> see the salvation of God ...

|| MATT. 3:3. Οὗτος γὰρ ἔστιν ὁ ῥηθεὶς <sup>i</sup> ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

For this is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

|| MARK 1:2, 3. — ὡς γέγραπται <sup>k</sup> ἐν τοῖς προφήταις ... <sup>3</sup> Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

— as it is written in the prophets ... <sup>3</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

LUKE 1:76. ... προπορεύει γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ.

... for thou shalt go <sup>l</sup> before the face of the Lord to prepare His ways.

|| LUKE 3:4-6. — ὡς γέγραπται ἐν βίβλῃ λόγων Ἡσαίου τοῦ προφήτου, <sup>m</sup> λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>5</sup> πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. <sup>n</sup> καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

— as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. <sup>5</sup> Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be made smooth*; <sup>6</sup> and all flesh shall see the salvation of God.

JOHN 1:23. Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

<sup>a</sup> ¶ Or, a straight place. <sup>b</sup> ¶ Or, a plain place. <sup>c</sup> Or, Φωνὴ βοῶντος, Ἐν τῇ ἐρήμῳ ἐτοιμάσατε, κ.τ.λ. <sup>d</sup> αὐτοῦ. 209. Compl. <sup>e</sup> Om. πάντα. Compl. and others. <sup>f</sup> Several MSS. read, αἱ τραχεῖαι. <sup>g</sup> ὁδοὺς λείας. <sup>h</sup> See No. 318. <sup>i</sup> διὰ. <sup>k</sup> ἐν Ἡσαΐα τῷ προφῆτῃ ... G. and S. But the quotation immediately following is from Malachi. <sup>l</sup> See Mal. 3:1, infra. <sup>m</sup> Om. λέγοντος.

ISA. 40:6-8.

(424)

ESA. 40:6-8.

כל הבשר הציר וכל חסדו כצִיץ  
השדה: יבש הציר נבל צִיץ כי  
רוח יהוה נשבה בו אכן הציר  
העם: יבש הציר נבל צִיץ ודבר  
אלהינו יקום לעולם:

... All flesh *is* grass, and all the goodliness thereof *is* as the flower of the grass. <sup>7</sup> The grass withereth, the flower fadeth: because the Spirit of the LORD bloweth upon it: surely the people *is* grass. <sup>8</sup> The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

...<sup>a</sup> Πᾶσα σὰρξ <sup>b</sup> χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. <sup>c</sup> ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσε· τὸ δὲ ῥῆμα <sup>d</sup> τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

... All flesh *is* grass, and all the glory of man as the flower *of* grass. <sup>8</sup> The grass withereth, and the flower falleth away; but the word of our God endureth for ever.

JAMES 1:10, 11. ... ὅτι ὡς ἄνθος χόρτου παρελεύσεται. <sup>11</sup> ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε ...

... because as the flower of the grass he shall pass away. <sup>11</sup> For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth ...

1 PET. 1:24, 25. Διότι Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα <sup>e</sup> ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος <sup>f</sup> αὐτοῦ ἐξέπεσε· <sup>25</sup> τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα ...

<sup>g</sup> For All flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; <sup>25</sup> but the word of the Lord endureth for ever ...

<sup>a</sup> "Οτι πᾶσα. 41. <sup>b</sup> Ad. ὡς. 36. 49. <sup>c</sup> Ver. 7 is not in the Vat. LXX., though found in many other copies. <sup>d</sup> Many copies have, ῥῆμα Κυρίου μένει. <sup>e</sup> αὐτῆς. G. and S. <sup>f</sup> Om. αὐτοῦ. <sup>g</sup> ¶ Or, For that.

ISA. 40:10.

( 425 )<sup>a</sup>

ESA. 40:10.

הנה אדני יהוה בחזק יבוא ...  
הנה שכרו אתו ...

Ἴδου Κύριος, Κύριος μετὰ ἰσχύος  
ἔρχεται ... ἰδὸν ὁ μισθὸς αὐτοῦ μετ'  
αὐτοῦ ...

Behold, the Lord God will come  
with strong hand ... behold, His  
reward is with Him ...

Behold, the Lord, the Lord cometh  
with might ... behold, His reward  
is with Him ...

REV. 22:12. <sup>c</sup> Καὶ ἰδοὺ ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ ...  
And, behold, I come quickly; and My reward is with Me ...

<sup>a</sup> See also ch. 62:11. <sup>b</sup> ¶ Or, against the strong. <sup>c</sup> Om. Καὶ. G. and S.

ISA. 40:13.

( 426 )

ESA. 40:13.

מי תכן את רוח יהוה ואיש עצתו  
יודיענו :

Τίς ἔγνω νοῦν Κυρίου; <sup>b</sup> καὶ τίς  
<sup>c</sup> αὐτοῦ σύμβουλος ἐγένετο, ὃς  
<sup>d</sup> συμβιβῶ αὐτόν;

Who hath directed the Spirit of  
the LORD, or being <sup>a</sup> His coun-  
sellor hath taught Him?

Who hath known the mind of the  
Lord? and who hath been His  
counsellor who hath taught Him?

ROM. 11:34. Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;  
For who hath known the mind of the Lord? or who hath been  
His counsellor?

1 COR. 2:16. Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν  
<sup>c</sup> Χριστοῦ ἔχομεν.

For who hath known the mind of the Lord, that he <sup>i</sup> may in-  
struct Him? But we have the mind of Christ.

<sup>a</sup> ¶ Heb. man of His counsel. <sup>b</sup> ἢ τίς. Compl. etc. <sup>c</sup> σύμβ. αὐτοῦ. XII. Compl. etc.  
<sup>d</sup> The Compl. and many other copies read συμβιβάσει. <sup>e</sup> Κυρίου. <sup>f</sup> ¶ Gr. shall.

ISA. 40:14.

( 427 )

ESA. 40:14.

Not in the Hebrew.

[<sup>a</sup>... ἢ τίς προέδωκεν αὐτῷ, καὶ ἀν-  
ταποδοθήσεται αὐτῷ;

... or who hath first given to Him,  
and it shall be recompensed unto  
him again?]

ROM. 11:35.<sup>b</sup> — ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;  
— or who hath first given to Him, and it shall be recompensed  
unto him again?

<sup>a</sup> This clause is not found in the Vatican text, but it occurs in at least nine MSS., and,  
with slight variations, in several others, as well as in the Georgian and Slavonic versions.

<sup>b</sup> Commonly ascribed to Job 41:11, Who hath prevented Me, that I should repay him? ...

ISA. 40:18.

( 428 )<sup>a</sup>

ESA. 40:18.

ואל מי תדמיון אל ומה דמות  
תערכו לו :

Τίνι ὁμοιώσατε Κύριον; καὶ τίνι  
ὁμοιώματι ὁμοιώσατε αὐτόν;

To whom then will ye liken God?  
or what likeness will ye compare  
unto Him?

To whom will ye liken the Lord?  
and to what likeness will ye liken  
Him?

MARK 4:30.<sup>b</sup> ...<sup>c</sup> Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν<sup>d</sup> ποίᾳ παραβολῇ παραβάλλωμεν αὐτήν;

... Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

<sup>a</sup> Comp. ver. 25. ch. 46:5. Lam. 2:13. Also Matt. 11:16 and Luke 7:31 (*this generation*). <sup>b</sup> Comp. || Luke 13:20. Τίνι ὁμοιώσω τ. β. τοῦ Θεοῦ; <sup>c</sup> Πῶς. <sup>d</sup> τίνι.

ISA. 41:4.

(429)

ESA. 41:4.

אני יהוה ראשון ואת אחרני  
אני הוא :

... I the LORD, the First, and with  
the last; I *am* He.

(ISA. 44:6.)

אני ראשון ואני אחרון ומבלעדי  
אין אלהים :

... I *am* the First, and I *am* the  
Last; and beside Me *there is* no  
God.

(ISA. 48:12.)

אני הוא אני ראשון אף אני  
אחרון :

... I *am* He; I *am* the First, I  
also *am* the Last.

REV. 1:8, 11, 17. 'ΕΓΩ ΕΙΜΙ, τὸ Α καὶ τὸ Ω, <sup>b</sup> ἀρχὴ καὶ τέλος, λέγει <sup>c</sup> ὁ Κύριος ... ---  
11 ... <sup>d</sup> 'ΕΓΩ ΕΙΜΙ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος ... --- <sup>17</sup> ...  
Μὴ φοβοῦ. 'ΕΓΩ ΕΙΜΙ ὁ πρῶτος καὶ ὁ ἔσχατος.

I am Alpha and Omega, the Beginning and the Ending, saith  
the Lord ... --- <sup>11</sup> ... I am Alpha and Omega, the First and the  
Last ... --- <sup>17</sup> ... Fear not; I am the First and the Last.

REV. 2:8. ... Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος ...

... These things saith the First and the Last ...

REV. 21:6. ... 'ΕΓΩ ΕΙΜΙ τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος ...

... I am Alpha and Omega, the Beginning and the End ...

REV. 22:13. 'ΕΓΩ <sup>e</sup> ΕΙΜΙ τὸ Α καὶ τὸ Ω, <sup>f</sup> ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ  
ἔσχατος.

I am Alpha and Omega, the Beginning and the End, the  
First and the Last.

<sup>a</sup> Gr. *the things coming afterwards*. <sup>b</sup> Om. ἀ. κ. τ. G. and S. <sup>c</sup> Κύριος ὁ Θεός. G. and S.  
<sup>d</sup> Om. 'Εγώ—ἔσχατος. G. and S. <sup>e</sup> Om. εἰμι. G. and S. <sup>f</sup> ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ  
ἀρχὴ καὶ τὸ τέλος. G. and S.



ISA. 41:8.

see

2 CHR. 20:7.

ISA. 42:1—4.

(430)<sup>a</sup>

ESA. 42:1—4.

הן עבדי אתמך בו בחירי רצתה  
נפשי נתתי רוחי עליו משפט לגוים  
יוציא: <sup>2</sup> לא יצעק ולא ישא ולא  
ישמיע בחוץ קולו: <sup>3</sup> קנה רצוין  
לא ישבור ופשתה כהה לא יכבנה  
לאמת יוציא משפט: <sup>4</sup> לא יכהה  
ולא ירוץ עד ישים בארץ משפט  
ולתורתו אים יחלו:

<sup>a</sup> Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ. <sup>1</sup> Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου. ἔδωκα τὸ Πνεῦμά μου ἐπ' αὐτὸν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. <sup>2</sup> οὐ κεκράξεται, οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἢ φωνὴ αὐτοῦ. <sup>3</sup> κάλαμον <sup>5</sup> τεθλασμένον οὐ συντρίφει, καὶ λίνον καπνίζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. <sup>4</sup> ἀναλάμψει, καὶ οὐ θρηνσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth: I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles. <sup>2</sup> He shall not cry, nor lift up, nor cause His voice to be heard in the street. <sup>3</sup> A bruised reed shall He not break, and the <sup>b</sup> smoking flax shall He not <sup>c</sup> quench: He shall bring forth judgment unto truth. <sup>4</sup> He shall not fail nor be <sup>d</sup> discouraged, till He have set judgment in the earth: and the isles shall wait for His law.

Jacob is My Servant, I will help Him: Israel is Mine Elect, My soul hath accepted Him: I have put My Spirit upon Him, He shall bring forth judgment to the Gentiles. <sup>2</sup> He shall not cry, nor <sup>b</sup> lift up *His voice*, nor shall His voice be heard without. <sup>3</sup> A bruised reed shall He not break, and smoking flax shall He not quench: but He shall bring forth judgment unto truth. <sup>4</sup> He shall shine out, and shall not be <sup>i</sup> discouraged, till He have set judgment upon the earth: and <sup>k</sup> in His name shall the Gentiles trust.

MATT. — ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, 12:17—<sup>18</sup> Ἰδοὺ, ὁ παῖς μου, ὃν ἠρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ Πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. <sup>19</sup> οὐκ ἐρίσει, οὐδὲ κραυγίσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. <sup>20</sup> κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ <sup>1</sup> εἰς νίκην τὴν κρίσιν. <sup>21</sup> καὶ <sup>m</sup> ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι.

— that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>18</sup> Behold My servant whom I have chosen; my Beloved, in whom My soul is well pleased: I will put My Spirit upon Him, and He shall shew judgment to the Gentiles. <sup>19</sup> He shall not strive, nor cry; neither shall any man hear His voice in the streets. <sup>20</sup> A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. <sup>21</sup> And in His name shall the Gentiles trust.

LUKE *Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ...*  
1:54.<sup>n</sup> He hath holpen His servant Israel...

<sup>a</sup> Compare the voice at our Lord's baptism, Matt. 3:17. Mark 1:11. Also that at His transfiguration, Matt. 17:5. Mark 9:7. Luke 9:35. 2 Pet. 1:17. Likewise Jo. 3:35, 10:17. Eph. 1:6. Col. 1:13. <sup>b</sup> ¶ Or, *dimly burning*. <sup>c</sup> ¶ Heb. *quench it*. <sup>d</sup> ¶ Heb. *broken*. <sup>e</sup> Καὶ ἰδοὺ Ἰακώβ. 106. Ἰδοὺ Ἰακώβ. 302. 305. <sup>f</sup> Om. Ἰσραὴλ. 302. 305. <sup>g</sup> Several copies, *συντεθλασμένον*. <sup>h</sup> Gr. *let out*. <sup>i</sup> Gr. *broken*. <sup>k</sup> Gr. *upon*. <sup>l</sup> See Amos 8:7, where לנצח (ever) is rendered *eis nikos*. Comp. also Psal. 94:15. <sup>m</sup> Om. *ἐν*. G. and S. <sup>n</sup> Comp. Isa. 41:8.

ISA. 42:5. (431)<sup>a</sup> ESA. 42:5.  
נתן נשמה לעם עליה ורוח  
להלכים בה:  
... He that giveth breath unto the people ... and who giveth breath unto the people ...

ACTS 17:25. ... αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα.  
... seeing He giveth to all life, and breath, and all things.

<sup>a</sup> See Gen. 2:7, נשמת חיים, *πνεῦμα ζωῆς*, the *breath of life*. With this text compare John 20:22, *He breathed on them*, etc.

ISA. 42:6. see ISA. 49:6.  
ISA. 42:6, 7. (432)<sup>a</sup> ESA. 42:6, 7.  
לפקח עינים : לאור גוים :  
עורות ...  
... for a light of the Gentiles ; ... for a light of the Gentiles ;  
to open the blind eyes, etc. open the eyes of the blind, etc.

ACTS 26:18. — ἀνοίξαι ὀφθαλμοὺς <sup>b</sup> αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόους εἰς φῶς...

— to open their eyes, and to turn them from darkness to light...

<sup>a</sup> See Isa. 49:8, *infra*. <sup>b</sup> Sc. τῶν ἐθνῶν. ver. 17.

ISA. 43:5. (433)<sup>a</sup> ESA. 43:5.  
אל תירא כי אתך אני ...  
Fear not: for I am with thee ... Fear not: for I am with thee ...  
ACTS 18:9:10. ... Μὴ φοβοῦ ... <sup>10</sup> διότι ἐγὼ εἰμι μετὰ σου ...  
... Be not afraid ... <sup>10</sup> for I am with thee ...

<sup>a</sup> Compare verses 1, 2.

ISA. 43:10. (434)<sup>a</sup> ESA. 43:10.  
למען תרעו ותאמינו לי ותבינו  
כי אני הוא ...  
... that ye may know and believe Me, and understand that I am He ...  
... ἵνα γνῶτε καὶ πιστεύσητε<sup>b</sup>, καὶ  
συνῆτε ὅτι ἐγὼ ΕΙΜΙ ...  
... that ye may know, and believe, and understand that I AM ...

JOHN 8: 24, 28. ... ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἔγω εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. --- <sup>28</sup> ... Ὄταν ὑψώσητε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἔγω εἰμι ...

... for if ye believe not that I am *He*, ye shall die in your sins.  
--- <sup>28</sup> ... When ye have lifted up the Son of man, then shall ye know that I am *He* ...

JOHN 10: 38. ... ἵνα γνῶτε καὶ <sup>c</sup>πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ Πατήρ, καὶ γὰρ ἐν αὐτῷ.

... that ye may know, and believe, that the Father is in Me, and I in Him.

JOHN 13: 19. ... ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἔγω εἰμι.

... that, when it is come to pass, ye may believe that I am *He*.

<sup>a</sup> Comp. 1 Jo. 4: 16. <sup>b</sup> Many copies add *μοι*. <sup>c</sup> γνώσκετε. <sup>d</sup> τῷ Πατρί.

ISA. 43: 19.

( 435 )

ESA. 43: 19.

... הנני עשה חדשה יְהוָה Ἴδου ἐγὼ ποιῶ καινὰ ...

Behold, I will do a new thing ... Behold, I make new things ...

2 COR. 5: 17. ... ἴδου γέγονε καινὰ <sup>a</sup> τὰ πάντα.

... behold, all things are become new.

REV. 21: 5. ... Ἴδου καινὰ πάντα ποιῶ ...

... Behold, I make all things new ...

<sup>a</sup> Om. τὰ πάντα.

ISA. 43: 21.

( 436 )<sup>a</sup>

ESA. 43: 21.

עם זו יצרת לי תהלתי יפארו :

— λαόν μου ὃν περιποιήσάμην τὰς ἀρετάς μου διηγείσθαι.

This people have I formed for Myself; they shall shew forth My praise.

— My people whom I have <sup>b</sup>formed for Myself, to tell forth My praises.

1 PET. 2: 9. ... λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος ...

... <sup>c</sup>a peculiar people; that ye should shew forth the <sup>d</sup>praises of Him who hath called you out of darkness ...

<sup>a</sup> Comp. Mal. 3: 17, סגולה, *My jewels* (<sup>e</sup> or, *special treasure*); LXX., εἰς περιποίησιν, *for a peculiar possession*. <sup>b</sup> Or, *specially acquired*. <sup>c</sup> ¶ Or, *a purchased people* [lit. *a people for an acquisition, or peculiar possession*]. <sup>d</sup> ¶ Or, *virtues*.

ISA. 44: 6.

sec

ISA. 41: 4.

ISA. 44: 23.

sec

DEUT. 32: 43.

ISA. 44: 25.

( 437 )<sup>a</sup>

ESA. 44: 25.

... מְשִׁיב חַנְמִים אַחֲרָיו וְרַעְתָּם יִסְבֵּל :

... ἀποστρέφων φρονίμους εἰς τὰ ὀπίσω, καὶ τὴν βουλὴν αὐτῶν μωραίνων.

... that turneth wise *men* backward, and maketh their knowledge foolish. ... turning the prudent backward, and making their counsel foolish.

1 COR. 1:20. ... οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου <sup>b</sup> τούτου ;  
... hath not God made foolish the wisdom of this world?

<sup>a</sup> Comp. Rom. 1:22. <sup>b</sup> Om. τούτου.

ISA. 45:9.

see

ISA. 29:16.

ISA. 45:19.

see

EXOD. 3:14.

ISA. 45:21.

see

DEUT. 4:35.

ISA. 45:23.

( 438 )

ESA. 45:23.

בִּי נִשְׁבַּעְתִּי יֵצֵא מִפִּי צְדָקָה דָּבָר  
וְלֹא יָשׁוּב כִּי לִי תִכְרַע כָּל בֶּרֶךְ  
תִּשְׁבַּע כָּל לָשׁוֹן :

Κατ' ἐμαυτοῦ ὁμνῶ, εἰ μὴ ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη, οἱ λόγοι μου οὐκ ἀποστραφήσονται· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ <sup>a</sup> ὁμείται πᾶσα γλῶσσα <sup>b</sup> τὸν Θεόν.

I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear.

By Myself I swear, righteousness shall surely proceed out of My mouth, My words shall not be turned aside; That unto Me every knee shall bow, and every tongue shall swear by God.

ROM. 14:11. Γέγραπται γὰρ, <sup>c</sup> Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ <sup>d</sup> πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

For it is written, <sup>e</sup> As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

PHIL. 2:10, 11. — ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ <sup>e</sup> ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· <sup>11</sup> καὶ πᾶσα γλῶσσα <sup>f</sup> ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρὸς.

— that <sup>g</sup> at the name of Jesus every knee should bow, <sup>e</sup> of things in heaven, and things in earth, and things under the earth; <sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>a</sup> ἐξομολογήσεται. XII. and many others. <sup>b</sup> τῷ Θεῷ. XII. and many others. <sup>c</sup> See No. 141. <sup>d</sup> ἐξομ. π. γλῶσσα. <sup>e</sup> See No. 92. <sup>f</sup> ἐξομολογήσεται. <sup>g</sup> Rather, in.

ISA. 45:24.

( 439 )

ESA. 45:24.

... וַיִּבְשׁוּ כָּל הַנַּחְרִים בּוֹ ...

... καὶ αἰσχυρῇσονται πάντες οἱ <sup>a</sup> διορίζοντες <sup>b</sup> αὐτούς.

... and all that are incensed against Him shall be ashamed.

... and all that separate themselves shall be ashamed.



JUDE 19. *Οὗτοι εἰσιν οἱ ἀποδιορίζοντες ἑαυτοὺς ...*

These be they who separate themselves ...

<sup>a</sup> Several MSS. and editions read, ἀφορίζοντες. (Comp. Matt. 25:32.)  
Κυρίου and so Jerome. <sup>c</sup> Om. ἑαυτοὺς.

<sup>b</sup> ἑαυτοὺς ἀπὸ

ISA. 47:7-9.<sup>a</sup>

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ISA. 47:7-9.<sup>a</sup>

לעולם אהיה גברת ... ועתה<sup>s</sup> ...  
שמעי זאת עדינה הישבת לבטח  
האמרה בלבבה אני ואפסי עוד  
לא אשב אלמנה ולא אדע שכול:  
ותבאנה לך שתי אלה רגע ביום  
אהר שכול ואלמן כתמם באו  
עליך ברב כשפך ...

... I shall be a lady for ever ...

<sup>s</sup> Therefore hear now this, *thou that art* given to pleasures, that dwell-  
est carelessly, that sayest in thine  
heart, I *am*, and none else beside  
me; I shall not sit *as* a widow,  
neither shall I know the loss of  
children: <sup>9</sup> but these two *things*  
shall come to thee in a moment  
in one day, the loss of children,  
and widowhood: they shall come  
upon thee in their perfection for  
the multitude of thy sorceries ...

... *Eis* τὸν αἰῶνα ἔσομαι ἄρχουσα  
...<sup>s</sup> *Nūn* δὲ ἄκουε ταῦτα τρυφερά, ἡ  
καθημένη, ἡ πεποithυῖα, ἡ λέγουσα  
ἐν <sup>b</sup> καρδίᾳ αὐτῆς, Ἐγὼ εἰμι, καὶ  
οὐκ ἔστιν ἑτέρα, οὐ καθιώ χήρα,  
οὐδὲ γνώσομαι ὀρφανίαν. <sup>9</sup> *nūn* δὲ  
ἥξει ἐπὶ σὲ τὰ δύο ταῦτα ἐξαίφνης  
<sup>c</sup> ἐν ἡμέρᾳ μιᾷ, ἀτεκνία καὶ χηρεία  
ἥξει ἐξαίφνης ἐπὶ σέ, ἐν τῇ φαρ-  
μακείᾳ σου ...

... I shall be a princess for ever ...

<sup>s</sup> Now therefore hear these things,  
*thou* luxurious one, *who art* she  
that sitteth, that *is* secure, that  
saith in her heart, I *am*, and there  
is not another, I shall not sit *a*  
widow, neither shall I know the  
loss of children. <sup>9</sup> Now therefore  
these two things shall suddenly  
come upon thee in one day, the  
loss of children and widowhood  
shall come suddenly upon thee in  
thy sorcery ...

REV. 18:7, 8, 23. *"Ὅσα ἐδόξασεν ἑαυτὴν καὶ ἔστηρνιασε, τοσοῦτον δότε αὐτῇ βα-  
σανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθηναι  
βασίλισσα, καὶ χήρα οὐκ εἰμι, καὶ πένθος οὐ μὴ ἴδω. <sup>s</sup> Διὰ  
τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς ... --- <sup>23</sup> ... ὅτι ἐν  
τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.*

How much she hath glorified herself, and lived deliciously, so  
much torment and sorrow give her: for she saith in her heart,  
I sit a queen, and am no widow, and shall see no sorrow.  
<sup>s</sup> Therefore shall her plagues come in one day ... --- <sup>23</sup> ... for  
by thy sorceries were all nations deceived.

<sup>a</sup> Compare also Isa. 47:15, *thy merchants*, with Rev. 18:11, 23.

<sup>b</sup> Ad. τῇ. XII. and  
many others. <sup>c</sup> ἐν μιᾷ ἡμέρᾳ. XII. and others.

ISA. 48:12.

see

ISA. 41:4.

ISA. 49:1.

(441)

ISA. 49:1.

ממע' אמי הזכיר שמי ...

... ἐκ κοιτίας μητρὸς μου ἐκύλεσε  
τὸ ὄνομά μου.

...from the bowels of My mother ... from My mother's womb He  
hath He made mention of My hath called My name.  
name.

LUKE 1:15. ... καὶ Πνεύματος Ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

... and <sup>a</sup> he shall be filled with the Holy Ghost, even from his mother's womb.

GAL. 1:15.<sup>b</sup> ... ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου ...

... God, who separated me from my mother's womb ...

<sup>a</sup> John Baptist. <sup>b</sup> Comp. Jer. 1:5. <sup>c</sup> Om. ὁ Θεός.

ISA. 49:2.

( 442 )

ESA. 49:2.

... וישם פי כחרב חדָה

Καὶ ἔθηκε τὸ στόμα μου ὡς μάχαιραν ὀξεῖαν ...

And He hath made My mouth  
like a sharp sword ...

And He hath <sup>a</sup> made My mouth  
like a sharp sword ...

REV. 1:16. ... καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη ...

... and out of His mouth went a sharp two-edged sword ...

REV. 2:12.<sup>b</sup> ... Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν.

... These things saith He which hath the sharp sword with two edges.

REV. 19:15.<sup>c</sup> Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία <sup>d</sup> ὀξεῖα ...

And out of His mouth goeth a sharp sword ...

<sup>a</sup> Gr. set. <sup>b</sup> And see ver. 16. <sup>c</sup> And see ver. 21. <sup>d</sup> δίστομος ὀξεῖα. S.

ISA. 49:6.

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ESA. 49:6.

... ונתתיך לאור גוים להיות  
ישועתי עד קצה הארץ :

... ἰδοὺ <sup>a</sup> δέδωκά σε <sup>b</sup> εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

... I will also give Thee for a light  
to the Gentiles, that Thou mayest  
be My salvation unto the end of  
the earth.

... lo, I have given Thee <sup>c</sup> for the covenant of a race, for a light of the Gentiles, that Thou mightest be for salvation unto the end of the earth.

LUKE 2:32. — φῶς εἰς ἀποκάλυψιν ἐθνῶν ...

— a light to lighten the Gentiles ...

ACTS 13:47. — οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

— For so hath the Lord commanded us, *saying*, I have set Thee to be a light of the Gentiles, that Thou shouldst be for salvation unto the ends of the earth.

<sup>a</sup> Some MSS. read, τέθεικά, and many more, τέθεικά, and so the Compl. and Alex. edit.

<sup>b</sup> Om. εἰς δ. γ. Ed. Alex. and several MSS. <sup>c</sup> This clause is not in the Heb. here, but see ver. 8, and comp. ch. 42:6, ... and (I will) give Thee for a covenant of the people, for a light of the Gentiles.

ISA. 49:8.

( 444 )

ESA. 49:8.

... בעת רצון עניתך וביום ישועה  
... עזרתך

... In an acceptable time have I  
heard Thee, and in a day of sal-  
vation have I helped Thee ...

<sup>2</sup> Cor.  
6:2.

— λέγει γὰρ, Καὶρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτη-  
ρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν  
ἡμέρᾳ σωτηρίας.

— For He saith, I have heard thee in a time accepted, and in  
the day of salvation have I succoured thee: behold, now is the  
accepted time; behold, now is the day of salvation.

... Καὶρῷ δεκτῷ ἐπήκουσά σου, καὶ  
ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι ...

... In an acceptable time have I  
heard Thee, and in a day of sal-  
vation have I succoured Thee ...

ISA. 49:10.

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ESA. 49:10.

לֹא יָרָעוּ וְלֹא יִצְמָאוּ וְלֹא יִכָּחַשׁ  
שָׂרָב וְשִׁמְשׁ כִּי מִרְחָמִים יִנְהַגֵּם וְעַל  
מְבוּעֵי מַיִם יִנְהַלֵּם:

They shall not hunger nor thirst;  
neither shall the heat nor sun  
smite them: for He that hath  
mercy on them shall lead them,  
even by the springs of water shall  
He guide them.

Οὐ πεινάσουσιν, οὐδὲ διψήσουσιν,  
οὐδὲ πατάξει αὐτοὺς ὁ καύσων,  
οὐδὲ ὁ ἥλιος, ἀλλ' ὁ ἐλεῶν αὐτοὺς  
παρακαλέσει, καὶ διὰ πηγῶν ὑδά-  
των ἄξει αὐτοὺς.

They shall not hunger, neither  
shall they thirst; neither shall the  
heat nor the sun smite them; but  
He that hath mercy on them shall  
comfort them, and by fountains of  
waters shall He lead them.

REV.  
7:16, 17.

Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ'  
αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· <sup>17</sup> ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον  
τοῦ θρόνου <sup>a</sup> ποιμαίνει αὐτοὺς, καὶ ὁδηγῇ αὐτοὺς ἐπὶ <sup>b</sup> ζώσας  
πηγὰς ὑδάτων ...

They shall hunger no more, neither thirst any more; neither  
shall the sun light on them, nor any heat: <sup>17</sup> for the Lamb  
which is in the midst of the throne shall feed them, and shall  
lead them unto living fountains of waters ...

<sup>a</sup> ποιμαίνει α. κ. ὁδηγεῖ.

<sup>b</sup> ζωῆς. G. and S.

ISA. 49:13.

see

DEUT. 32:43.

ISA. 49:18.

see

NUM. 14:28.

ISA. 50:8, 9.

( 446 )

ESA. 50:8, 9.

קָרוֹב מִצְדִּיקִי מִי רִיב אֲתִי ... הֵן  
אֲדִנִּי יְהוָה יֵעֹז לִי מִי הוּא  
יִשְׁעֵנִי

— ὅτι ἐγγίζει ὁ <sup>a</sup> δικαίωσας με· τίς  
ὁ κρινόμενός μοι; ... <sup>9</sup> ἰδοὺ Κύριος  
Κύριος βοηθήσει μοι· τίς κακώσει  
με; ...

*He is near that justifieth Me; who will contend with Me? ...* <sup>9</sup> Behold, the Lord God will help Me; who *is* he *that* shall condemn Me?...

— for He draweth nigh that hath justified Me; who *is* he that judgeth Me? ... <sup>9</sup> Behold, the Lord, *even* the Lord, will help Me; who shall hurt Me?...

ROM. 8:33,34. *Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; <sup>b</sup> Θεὸς ὁ δικαίων. <sup>34</sup> τίς ὁ κατακρίνων; ...*

Who shall lay anything to the charge of God's elect? *It is* God that justifieth. <sup>34</sup> Who *is* he that condemneth? ...

<sup>a</sup> δικαίων. Compl.

<sup>b</sup> Θεὸς ὁ δικαίων;

ISA. 51:12.

see

Exod. 3:14.

ISA. 51:17.

(447) <sup>a</sup>

ESA. 51:17.

... ירושלם אשר שתית מיד יהוה  
... את כוס חמתו

... Ἰερουσαλήμ, ἣ πιόυσα ἐκ χειρὸς  
Κυρίου τὸ ποτήριον τοῦ θυμοῦ  
αὐτοῦ ...

... O Jerusalem, which hast drunk  
at the hand of the LORD the cup  
of His fury ...

... O Jerusalem, which hast drunk  
at the hand of the Lord the cup  
of His wrath ...

(JER. 25:15.)

(JER. 32:15 (or 1).)

... קח את כוס היין החמה הזאת  
... מירי

... Λάβε τὸ ποτήριον τοῦ οἴνου τοῦ  
ἀκράτου τούτου ἐκ χειρός μου, κ.τ.λ.

... Take the wine cup of this fury  
at My hand, etc.

... Take the cup of this unmixed  
wine at My hand, etc.

REV. 14:10. — καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ ...

— the same <sup>b</sup> shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation ...

REV. 16:19. ... δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.  
... to give unto <sup>c</sup> her the cup of the wine of the fierceness of His wrath.

<sup>a</sup> Comp. Isa. 51:22. See also Jer. 51:7—9, infra. <sup>b</sup> Compare Job 21:20, *he shall drink of the wrath of the Almighty.* (The LXX quite different.) Also, Psa. 75:8. *For in the hand of the LORD, there is a cup, and the wine is red; it is full of mixture, etc.* "Ὅτι ποτήριον ἐν χειρὶ Κυρίου, οἴνου ἀκράτου πλήρες κεράσματος, κ.τ.λ. <sup>c</sup> Babylon.

ISA. 52:3.

(448)

ESA. 52:3.

... חנם נמכרתם ולא בכסף  
; תגאלו

... Δωρεὰν ἐπράθητε, καὶ οὐ μετὰ  
ἀργυρίου λυτρωθήσεσθε.

... Ye have sold yourselves for  
nought; and ye shall be redeemed  
without money.

... Ye have been sold for nought;  
and not with silver shall ye be  
redeemed.



1 PET. — εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ...  
 1:18. — forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold ...

ISA. 52:5.

(449)

ESA. 52:5.

: ותמיד כל היום שמי מנאין

... δι' ὑμᾶς διαπαντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

... and My name continually every day *is* blasphemed.

... through you My name is blasphemed among the Gentiles continually.

ROM. 2:24. Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

For the name of God is blasphemed among the Gentiles through you, as it is written.

ISA. 52:6, 7.

(450)<sup>a</sup>

ESA. 52:6, 7.

... הנני : <sup>7</sup> מה נאוו על ההרים  
 רגלי מבשר משמיע שלום מבשר  
 טוב ...

... Πάρεμι <sup>7</sup> ὡς ὥρα ἐπὶ τῶν ὄρέων, <sup>c</sup> ὡς πόδες <sup>d</sup> εὐαγγελιζομένου ἀκοῖν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθὰ ...

... behold, *it is* I. <sup>7</sup> How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good ...

... I am present <sup>7</sup> as the dawn upon the mountains, as the feet of <sup>e</sup> him that preacheth good tidings of peace, as one <sup>f</sup> that preacheth good tidings of good things ...

(NAHUM 1:15 (HEB. 2:1.<sup>g</sup>))(NAOUM 1:15.<sup>g</sup>)

הנה על ההרים רגלי מבשר  
 משמיע שלום ...

Ἴδου ἐπὶ τὰ ὄρη οἱ πόδες εὐαγγελιζομένου, καὶ ἀπαγγέλλοντος εἰρήνην ...

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! ...

Behold upon the mountains the feet of him that bringeth good tidings, and announceeth peace ...

ROM. 10:15. — πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες <sup>h</sup> τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων <sup>i</sup> τὰ ἀγαθὰ.

— And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

<sup>a</sup> Compare Joel 2:2, כשחר פרש על ההר, *as the morning spread upon the mountains*; ὡς ἑσθρος χυθήσεται ἐπὶ τὰ ὄρη. <sup>b</sup> Many MSS. (disconnecting the word πάρεμι) read, Ὡς ὡραῖοι. <sup>c</sup> οἱ. 22. Others om. ὡς. <sup>d</sup> εὐαγγελιζομενου. Compl. and others. <sup>e</sup> Gr. of

one evangelizing a report of peace. <sup>f</sup> Gr. evangelizing good things. <sup>g</sup> evidently taken from Isaiah, from whom Paul quotes. <sup>h</sup> Om. τῶν εὐαγ. εἰρήνην. <sup>i</sup> Om. τὰ.

ISA. 52:10.

see

PSA. 98:3.

ISA. 52:11.

(451)<sup>a</sup>

ESA. 52:11.

סורו סורו צאו משם טמא אל  
תנעו צאו מתוכה הברו נשאי בלי  
יהוה :

Ἀπόσπῃτε, ἀπόσπῃτε, ἐξέλθατε  
ἐκεῖθεν, καὶ ἀκαθάρτου μὴ ἄψῃ-  
σθε, ἐξέλθετε ἐκ μέσου αὐτῆς,  
ἀφορίσθητε οἱ φέροντες τὰ σκεύη  
Κυρίου.

Depart ye, depart ye, go ye out  
from thence, touch no unclean  
*thing*; go ye out of the midst of  
her; be ye clean, that bear the  
vessels of the LORD.

Depart ye, depart ye, go ye out  
from thence, and touch not the  
unclean thing; go ye out from  
the midst of her; be ye separate,  
that bear the vessels of the Lord.

2 COR.  
6:17.

— Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος,  
καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς.<sup>f</sup>

Wherefore come out from among them, and be ye separate,  
saith the Lord, and touch not the unclean *thing*; and I will  
receive you.<sup>f</sup>

<sup>a</sup> See Isa. 48:20, and a very similar passage in Lam. 4:15. <sup>b</sup> ἅπτεσθε. XII. and many  
others. <sup>c</sup> Several MSS. αὐτῶν. <sup>d</sup> Ad. καὶ. XII. <sup>e</sup> ἐξέλθατε. <sup>f</sup> For the rest see No. 214.

ISA. 52:15.

(452)

ESA. 52:15.

... כי אשר לא ספר להם ראו  
ואשר לא שמעו התבוננו :

... οἱ τοῖς οὐκ ἀνηγγέλη περὶ αὐ-  
τοῦ, ὁψονται, καὶ οἱ οὐκ ἀκηκόασι,  
συνήσουσι.

... for *that* which had not been  
told them shall they see; and *that*  
which they had not heard shall  
they consider.

... for to whom<sup>a</sup> He was not spo-  
ken of, they shall see; and they  
that have not heard shall under-  
stand.

ROM.  
15:21.

— ἀλλὰ, καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ,  
ὁψονται καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.

— but as it is written, To whom He was not spoken of, they  
shall see; and they that have not heard shall understand.

<sup>a</sup> Gr. *it was not announced concerning Him.*

ISA. 53:1.

(453)

ESA. 53:1.

מי האמין לשמעתנו וזרוע יהוה  
על מי נגלתה :

Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;  
καὶ ὁ βραχίον Κυρίου τίνι ἀπεκα-  
λύφθη;

Who hath believed our <sup>a</sup>report?  
and to whom is the arm of the  
LORD revealed?

Lord, who hath believed our re-  
port? and to whom hath the arm  
of the Lord been revealed?

JOHN  
12:38.

— ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, Κύριε,  
τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίνι ἀπε-  
καλύφθη;

— that the saying of Esaias the prophet might be fulfilled,

which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

ROM. 10:16. Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

But they have not all obeyed the gospel: for Esaias saith, Lord, who hath believed our <sup>b</sup> report?

<sup>a</sup> ¶ Or, doctrine. Heb. hearing. <sup>b</sup> ¶ Or, our preaching. Gr. the hearing of us. [See ver. 17, ἡ πίστις ἐξ ἀκοῆς, κ.τ.λ.]

ISA. 53:4.

(454) <sup>a</sup>

ESA. 53:4.

אכן הלינו הוא נשא ומכאביו  
... סבלם

<sup>b</sup> Οὗτος τὰς <sup>c</sup> ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται...

Surely He hath borne our griefs, and carried our sorrows...

He beareth our sins, and is pained for us...

MATT. 8:17. — ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Ἀὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

— that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

<sup>a</sup> See verses 11, 12 (No. 459, infra).

<sup>b</sup> οὕτως. 62 and ed. Alex.

<sup>c</sup> ἀσθενείας. 93.

ISA. 53:5, 6.

(455)

ESA. 53:5, 6.

ובחברתו נרפא לנו: כלנו  
... בצאן תעינו

... τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. <sup>6</sup> πάντες ὡς πρόβατα ἐπλανήθημεν...

...and with His <sup>a</sup> stripes we are healed. <sup>6</sup> All we like sheep have gone astray...

... by His <sup>a</sup> stripes we were healed. <sup>6</sup> All we like sheep have gone astray...

1 PET. 2:24, 25. ... οὐ τῷ μώλωπι <sup>b</sup> αὐτοῦ ἰάθητε. <sup>25</sup> ἦτε γὰρ ὡς πρόβατα πλανώμενα...

... by whose stripes ye were healed. <sup>25</sup> For ye were as sheep going astray...

<sup>a</sup> ¶ Heb. bruise [and so the LXX. and N.T.]

<sup>b</sup> Om. αὐτοῦ.

ISA. 53:7, 8.

(456)

ESA. 53:7, 8.

כשה לטבח יובל וכרהל לפני  
גוזיה נאלמה ולא יפתח פיו:  
מעצר וממשפט לקח ואת דורו  
מי ישוחח כי נגזר מארץ חיים...

... Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος <sup>b</sup> ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα<sup>c</sup>. <sup>8</sup> ἐν τῇ ταπεινώσει <sup>d</sup> ἡ κρίσις αὐτοῦ ἤρθη, τὴν <sup>e</sup> γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ...

... He is brought as a lamb to the slaughter, and as a sheep before

... He was led as a sheep to the slaughter, and as a lamb before

her shearers is dumb, so He openeth not His mouth. <sup>a</sup> He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living...

the shearer is dumb, so He openeth not His mouth. <sup>a</sup> In His humiliation His judgment was taken away: who shall declare His <sup>f</sup> generation? for His life is taken from the earth...

ACTS 8:32,33. Ἡ δὲ ἐπεριοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. <sup>33</sup> ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγρήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

The place of the scripture which He read was this, He was led as a sheep to the slaughter, and like as a lamb dumb before his shearers, so opened He not His mouth: <sup>33</sup> in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth.

<sup>a</sup> ἢ Or, He was taken away by distress and judgment: but, etc. <sup>b</sup> Ad. αὐτὸν. XII. and many others. <sup>c</sup> XII. and numerous other MSS. add αὐτοῦ, and so the Compl. <sup>d</sup> Many MSS. add αὐτοῦ. <sup>e</sup> Many add δὲ. <sup>f</sup> Or, progeny. <sup>g</sup> See ver. 35, ἀπὸ τῆς γραφῆς ταύτης.

ISA. 53:9.

(457) <sup>a</sup>

ESA. 53:9.

... על לא חטא עשה ולא מרמה  
בפיו;

... ὅτι <sup>b</sup> ἀνομίαν οὐκ ἐποίησεν, οὐδὲ <sup>c</sup> δόλον ἐν τῷ στόματι αὐτοῦ.

...because He had done no violence, neither was any deceit in His mouth.

...for He did no iniquity, neither spake guile with His mouth.

1 PET. 2:22. — ὅς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

— who did no sin, neither was guile found in His mouth.

REV. — καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὗρέθη <sup>e</sup> δόλος ...

14:5.<sup>d</sup> — and in their mouth was found no guile ...

<sup>a</sup> Comp. Zeph. 3:13, neither shall a deceitful tongue be found in their mouth. <sup>b</sup> ἁμαρτίαν. 41. <sup>c</sup> εὗρέθη δόλος. XII. and many others. <sup>d</sup> Perhaps from Ps. 32:2. See No. 271, supra. <sup>e</sup> ψεῦδος. G. and S.

ISA. 53:12.

(458)

ESA. 53:12.

... ואת פשעים נמנה ...

... καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη ...

... and He was numbered with the transgressors ...

... and He was numbered among the transgressors ...

MARK 15:28. Καὶ ἐπληρώθη ἡ γραφὴ ἣ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

LUKE 22:37. Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ, Καὶ μετὰ ἀνόμων ἐλογίσθη ... For I say unto you, that this that is written must yet be accomplished in Me, And he was reckoned among the transgressors ...



ISA. 53:12.	(459) <sup>a</sup>	ESA. 53:12.
... והוא חטא רבים נשא ...	... και αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκε ...	
... and He bare the sin of many ...	... and Himself bare the sins of many ...	
JOHN 1:29.	... Ἴδε ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου. ... Behold the Lamb of God, which <sup>b</sup> taketh away the sin of the world.	
HEB. 9:28.	— οὕτως <sup>c</sup> ὁ Χριστὸς ἀπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἀμαρτίας ... — so Christ was once offered to bear the sins of many ...	
1 PET. 2:24. <sup>d</sup>	— ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ... — who His own self bare our sins ...	
1 JOHN 3:5.	... ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἀμαρτίας <sup>e</sup> ἡμῶν ἄρῃ ... ... that He was manifested to take away our sins ...	
<sup>a</sup> Compare ver. 11. : וְיִנָּחֵם הוּא יִכְבֵּל <i>for He shall bear their iniquities</i> [i. e. of many]: LXX. και τὰς ἀμαρτίας αὐτῶν αὐτὸς ἀνοίσει. <sup>b</sup> ¶ Or, beareth. [Compare Exod. 28:38 (LXX. 34), και ἐξαρεί 'Ααρὼν τὰ ἀμαρτήματα τῶν ἀγίων.] <sup>c</sup> Ad. και. G. and S. <sup>d</sup> Comp. Esa. 53:4, supra. <sup>e</sup> Om. ἡμῶν.		

ISA. 53:12.	(460)	ESA. 53:12.
... ולפשעים יפניע :	... και διὰ τὰς ἀνομίας αὐτῶν παρεδόθη.	
... and (He) made intercession for the transgressors.	... and for their transgressions He was <sup>a</sup> delivered.	
ROM. 4:25.	— ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν ... — who was delivered for our offences ...	
<sup>a</sup> Or, <i>betrayed</i> . Comp. Matt. 10:4, 'Ιούδας... ὁ και παραδοὺς αὐτόν.		

ISA. 54:1.	(461)	ESA. 54:1.
רני עקרה לא ילדה פצחי רנה וצהלי לא חלה כי רבים בני שוממה מבני בעולה ...		Εὐφράνθητι στείρα ἢ οὐ τίκτουςα, ῥήξον και βόησον ἢ οὐκ ᾠδίνουςα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα ...
Sing, O barren, thou <i>that</i> didst not bear; break forth into singing, and cry aloud, thou <i>that</i> didst not travail with child: for more <i>are</i> the children of the desolate than the children of the married wife ...		Rejoice, <i>thou</i> barren that bearest not, break forth and cry, <i>thou</i> that travailest not, for more <i>are</i> the children of the desolate than of her that hath an husband ...
GAL. 4:27.	— γέγραπται γὰρ, 'Εὐφράνθητι στείρα ἢ οὐ τίκτουςα· ῥήξον και βόησον ἢ οὐκ ᾠδίνουςα ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου, μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.	

— For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

ISA. 54:13.

(462)

ESA. 54:13.

... וכל בניך למודי יהוה ...

— καὶ πάντας τοὺς υἱούς σου δι-  
δακτοὺς <sup>a</sup> Θεοῦ ...And all thy children *shall* be taught  
of the LORD ...— and (<sup>b</sup> I will make) all thy chil-  
dren *to be* taught of God ...JOHN  
6:45.Ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες δι-  
δακτοὶ <sup>c</sup> τοῦ Θεοῦ ...It is written in the prophets, And they shall be all taught of  
God ...<sup>a</sup> Ad. τοῦ. 228.<sup>b</sup> θήσω, vcr. 12.<sup>c</sup> Om. τοῦ. G. and S.

ISA. 55:3.

(463)

ESA. 55:3.

... ואכרתה לכם ברית עולם חסדי  
דוד הנאמנים :... καὶ διαθήσομαι ὑμῖν διαθήκη  
αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά.... and I will make an everlasting  
covenant with you, *even* the sure  
mercies of David.... and I will make an everlasting  
covenant with you, *even* the sure  
<sup>a</sup> mercies of David.ACTS  
13:34.

... οὕτως εἶρηκεν, Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά.

... He said on this wise, I will give you the sure <sup>b</sup> mercies of  
David.<sup>a</sup> See note (<sup>b</sup>).<sup>b</sup> ¶ Gr. *holy*, or *just things*.

ISA. 55:10.

(464)<sup>a</sup>

ESA. 55:10.

: ונתן זרע לזרע ולחם לאכל :

... καὶ δῶ σπέρμα τῷ σπείροντι,  
καὶ ἄρτον εἰς βρώσιν.... that it may give seed to the  
sower, and bread to the eater.... and <sup>b</sup> *until* it give seed to the  
sower, and bread for food.2 COR.  
9:10.Ὁ δὲ ἐπιχορηγῶν <sup>c</sup> σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν  
<sup>d</sup> χορηγῆσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ  
γενήματα τῆς δικαιοσύνης ὑμῶν.Now He that ministereth seed to the sower both minister  
bread for *your* food, and multiply your seed sown, and increase  
the fruits of your righteousness.<sup>a</sup> See No. 289.<sup>b</sup> An elliptical repetition of ἔως ἂν, going just before.<sup>c</sup> σπόρον.<sup>d</sup> χορηγήσει, καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα, κ.τ.λ. G. and S.

ISA. 56:7.

(465)

ESA. 56:7.

... כי ביתי בית תפלה יקרא לכל  
העמים :... ὁ γὰρ οἶκός μου οἶκος προσευχῆς  
κληθήσεται πᾶσι τοῖς ἔθνεσιν.

... for Mine house shall be called an house of prayer for all people. ... for My house shall be called a house of prayer <sup>a</sup> for all nations.

||MATTH. 21:13. ... Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται ...

... It is written, My house shall be called the house of prayer...

||MARK 11:17. ... Οὐ γέγραπται, ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ...

... Is it not written, My house shall be called <sup>b</sup> of all nations the house of prayer? ...

||LUKE 19:46. ... Γέγραπται, ὁ οἶκός μου οἶκος προσευχῆς ἐστίν ...

... It is written, My house is the house of prayer ...

<sup>a</sup> Or, *by*. <sup>b</sup> ¶ Or, *an house of prayer for all nations?* <sup>c</sup> Ad. Ὅτι. Others, *Kal ἔσται ὁ οἶκός μου οἶκος προσευχῆς*.

ISA. 57:19.

( 466 )

ESA. 57:19.

... בּוֹרָא נֹב שְׁפָתַיִם

I create the fruit of the lips ...

Not in the LXX.

(Hos. 14:2 (3.)

(OSEE 14:3.)

: וְנִשְׁלַמָּה פְּרִים שְׁפָתֵינוּ ... <sup>3</sup>

... καὶ ἀνταποδώσομεν καρπὸν χεῖλέων ἡμῶν.

<sup>a</sup> ... so will we render the calves of our lips.

... and we will render the fruit of our lips.

HEB. 13:15. ... τοῦτ' ἐστίν, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

... that is, the fruit of *our* lips <sup>a</sup> giving thanks to His name.

<sup>a</sup> ¶ Gr. *confessing to*.

ISA. 57:19.

( 467 )

ESA. 57:19.

... שְׁלוֹם שְׁלוֹם לְרָחוֹק וּלְקָרֹב

<sup>a</sup>—εἰρήνην ἐπ' εἰρήνῃ τοῖς μακρὰν καὶ τοῖς ἐγγυὺς οὖσι ...

... Peace, peace to *him that is far off*, and to *him that is near* ...

<sup>a</sup>—peace upon peace to them *that are far off*, and to them that are nigh ...

ACTS 2:39. ... καὶ πᾶσι τοῖς εἰς μακρὰν ...

... and to all that are afar off ...

ΕΠΗ. 2:13,14, 17. ... ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγυὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. <sup>14</sup> αὐτὸς γὰρ ἐστίν ἡ εἰρήνη ἡμῶν, κ.τ.λ. --- <sup>17</sup> — καὶ ἔλθων εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ <sup>b</sup> τοῖς ἐγγυὺς.

... ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For He is our peace, etc. --- <sup>17</sup> — and came and preached peace to you which were afar off, and to them that that were nigh.

<sup>a</sup> Governed by ἔδωκα αὐτῷ, *I have given him*, in the preceding verse.

<sup>b</sup> Ad. εἰρήνην.

ISA. 59:7, 8.

sec

PSA. 14:1-3.

ISA. 59:8.

( 468 ) <sup>a</sup>

ESA. 59:8.

... דרך שלום לא ידעו — καὶ ὁδὸν εἰρήνης οὐκ <sup>b</sup> οὔδασι ...

The way of peace they know not...

— and the way of peace they know not ...

LUKE  
1:79.

... τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

... to guide our feet into the way of peace.

<sup>a</sup> See Psa. 14:3, in No. 255, supra. The passage is repeated here for convenience.<sup>b</sup> ἔγνωσαν.

ISA. 59:17.

( 469 )

ESA. 59:17.

וילבש צדקה כשרין וכובע ישועה  
... בראשו

For He put on righteousness as a breastplate, and an helmet of salvation upon His head ...

Καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα, καὶ περιέθετο περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς ...

And He put on righteousness as a breastplate, and placed a helmet of salvation upon His head ...

EPIH.

6:14, 17.

... καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης ... --- <sup>17</sup> καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε ...... and having on the breastplate of righteousness. --- <sup>17</sup> And take the helmet of salvation ...1 THESS.  
5:8.

... ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἑλπίδα σωτηρίας.

... putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

ISA. 59:20, 21.

( 470 )

ESA. 59:20, 21.

ובא לציון גואל ולשבי פשע  
ביעקב נאם יהוה: <sup>21</sup> ואני זאת  
בריתי אותם אמר יהוה רוחי ...And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. <sup>21</sup> As for Me, this is My covenant with them, saith the LORD, My Spirit, etc.<sup>a</sup> Καὶ ἥξει <sup>b</sup> ἔνεκεν Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>c</sup> <sup>21</sup> Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπε Κύριος· Τὸ Πνεῦμα τὸ ἐμὸν, κ.τ.λ.And the Deliverer shall come on account of Sion, and shall turn away <sup>d</sup> ungodliness from Jacob. <sup>21</sup> And this is <sup>e</sup> My covenant unto them, said the Lord: My Spirit, etc.ROM.  
11:26,  
27.Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἦξει ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>27</sup> καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodli-



ness from Jacob: <sup>27</sup> for this *is* My covenant unto them, <sup>t</sup> when I shall take away their sins.

<sup>a</sup> Om. Kal.  
<sup>c</sup> Gr. from *Me*.

<sup>b</sup> ἐκ. 93. ἀπὸ. Compl.  
<sup>f</sup> See Isa. 27:9. No. 408.

<sup>c</sup> Δι. εἶπεν Κύριος.

<sup>d</sup> Or, *impiety*.

ISA. 60:3, 10, 11.

(471)

ESA. 60:3, 10, 11.

והלכו גוים לאורך ומלכים לנגה  
ורחץ: --- <sup>10</sup> ... ומלכיהם ישרתונך  
... <sup>11</sup> ופתחו שעריך תמיד יומם  
ולילה לא יסגרו להביא אליך חיל  
גוים ומלכיהם נהוגים:

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. --- <sup>10</sup> ... and their kings shall minister unto thee ... <sup>11</sup> Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the <sup>a</sup> forces of the Gentiles, and *that* their kings *may* be brought.

REV. 21:24—26. Καὶ τὰ ἔθνη <sup>d</sup> τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν. <sup>25</sup> καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νύξ γὰρ οὐκ ἔσται ἐκεῖ. <sup>26</sup> καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐτήν.

And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. <sup>25</sup> And the gates of it shall not be shut at all by day: for there shall be no night there. <sup>26</sup> And they shall bring the glory and honour of the nations into it.

<sup>a</sup> Or, wealth; ver. 5.  
φωτὸς αὐτῆς. G. and S.

<sup>b</sup> ἔθνη.

<sup>c</sup> βασιλεῖς.

<sup>d</sup> περιπατήσουσι τὰ ἔθνη διὰ τοῦ

ISA. 60:19.

(472)<sup>a</sup>

ESA. 60:19.

לא יהיה לך עוד השמש לאור  
יומם ולנגה הירח לא יאיר לך  
והיה לך יהוה לאור עולם ואלהיך  
לתפארתך:

The sun shall be no more thy light by day; neither for brightness

Καὶ οὐκ ἔσται σοι ἔτι ὁ ἥλιος εἰς φῶς ἡμέρας, οὐδὲ ἀνατολὴ σεληνῆς φωτιεῖ σοι τὴν νύκτα, ἀλλ' ἔσται σοι Κύριος φῶς αἰώνιον, καὶ ὁ Θεὸς δόξα σου.

And the sun shall no more be thy light by day, neither shall the

shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory.

rising of the moon enlighten thy night, but the Lord shall be unto thee an everlasting light, and God shall be thy glory.

REV. 21:23. *Καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ Ἄρνιον.*

And the city had no need of the sun, neither of the moon, to shine in it: for the <sup>b</sup> glory of God did lighten it, and the Lamb is the light thereof.

REV. 22:5. *Καὶ νύξ οὐκ ἔσται ἑκεῖ· καὶ χρεῖαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς...*

And there shall be <sup>d</sup> no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light...

<sup>a</sup> See ver. 20, and comp. Zech. 2:5. <sup>b</sup> See ver. 11. <sup>c</sup> ἔτι. G. and S. <sup>d</sup> Chap. 21:25. Isa. 60:20.

ISA. 61:1, 2.

(473)

ESA. 61:1, 2.

רוח אדני יהוה עלי יען משה  
יהוה אתי לבשר עניים שלחני  
לחבש לנשברי לב לקרא לשבויים  
דרור ולאסורים פקח קוח: <sup>2</sup> לקרא  
שנת רצון ליהוה ויום נקם  
לאֱלֹהֵינוּ...

Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ εἶνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, <sup>2</sup> καλέσαι ἐνι-αυτὸν Κυρίου δεκτὸν, καὶ ἡμέραν ἀνταποδόσεως <sup>a</sup>...

The Spirit of the Lord God is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; <sup>2</sup> to proclaim the acceptable year of the LORD, and the day of vengeance of our God...

The Spirit of the Lord is upon Me, because He hath anointed Me; He hath sent Me to preach the gospel to the poor, to heal the broken-hearted, to proclaim deliverance to the captives, and recovering of sight to the blind; <sup>2</sup> to declare the acceptable year of the Lord, and <sup>b</sup> the day of recompense...

||MAT. 11:5. *Τυφλοὶ ἀναβλέπουσι... καὶ πτωχοὶ εὐαγγελίζονται.*

The blind receive their sight... and the poor have the gospel preached to them.

LUKE 4:17-19. *Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀνα-πτύξας τὸ βιβλίον, εὑρε τὸν <sup>c</sup> τόπον οὗ ἦν γεγραμμένον, <sup>18</sup> Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ <sup>d</sup> ἔνεκεν ἔχρισέ με <sup>e</sup> εὐαγγελίξασθαι πτωχοῖς, ἀπέσταλκέ με <sup>f</sup> ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν <sup>g</sup> ἀπο-*

στεῖλαι τεθραυσμένους ἐν ἀφέσει<sup>10</sup> κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.

And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, <sup>13</sup> The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> to preach the acceptable year of the Lord.

LUKE  
7:22.

... ὅτι τυφλοὶ ἀναβλέπουσι ... πτωχοὶ εὐαγγελίζονται.

... how that the blind see ... to the poor the gospel is preached.

ACTS  
10:38.

— Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἁγίῳ καὶ δυνάμει, κ.τ.λ.

— how God anointed Jesus of Nazareth with the Holy Ghost and with power, etc.

<sup>a</sup> Many copies add, τοῦ Θεοῦ ἡμῶν. <sup>b</sup> See ch. 34:8. 63:4. <sup>c</sup> Called in ver. 21, ἡ γραφή αὕτη, *this scripture*. <sup>d</sup> εἵνεκεν. G. and S. <sup>e</sup> εὐαγγελίσασθαι. G. and S.  
<sup>f</sup> Om. ἰδοὺ. τ. σ. τ. καρδίαν. <sup>g</sup> Om. ἀπ. τεθρ. ἐν ἀφέσει. Cod. Coislin.

ISA. 61:2.

( 474 )

ESA. 61:2.

: לנחם כל אנלים ...

... παρακαλέσαι πάντας τοὺς πενθοῦντας.

... to comfort all that mourn.

... to comfort all that mourn.

MATT.  
5:4.<sup>a</sup>

Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.

Blessed *are* they that mourn: for they shall be comforted.

<sup>a</sup> Comp. Luke 6:21.

ISA. 61:10.

see

1 SAM. 2:1.

ISA. 62:2.

( 475 )

ESA. 62:2.

... וקרא לך שם חדש ...

... καὶ καλέσει σε τὸ ὄνομα τὸ καινόν ...

... and thou shalt be called by a new name ...

... and <sup>a</sup> thou shalt be called *by* a new name ...

(ISA. 65:15.)

(ESA. 65:15.)

: ויעבדו יקרא שם אחר ...

... τοῖς δὲ δουλεύουσίν μοι κληθήσεται ὄνομα καινόν.

... and (He shall) call His servants by another name.

... but <sup>b</sup> My servants shall be called *by* a new name.

REV.  
2:17.

... καὶ ἐπὶ τὴν ψῆφον ὄνομα καινόν γεγραμμένον ...

... and in the stone a new name written ...

REV.  
3:12.

... καὶ τὸ ὄνομά μου τὸ καινόν.

... and *I will write upon him* My new name.

<sup>a</sup> Gr. one shall call thee.

<sup>b</sup> Gr. to My servants.

ISA. 63:2. <sup>a</sup>	( 476 )	ESA. 63:2. <sup>a</sup>
מדוע אדם ללבושך ובגדיך כדרך :גת		Διατί σου ἐρυθρὰ τὰ ἱμάτια, καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ ;
Wherefore <i>art Thou</i> red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?		Wherefore <i>are</i> Thy garments red, and Thy clothes as from a trodden wine-press?
REV. 14:19, 20. ... εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν <sup>b</sup> μεγάλην. <sup>20</sup> καὶ ἐπα- τήθη ἡ ληνὸς ἔξω τῆς πόλεως, κ.τ.λ.		... into the great wine-press of the wrath of God. <sup>20</sup> And the wine-press was trodden without the city, etc.
REV. 19:13, 15. — καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι ... --- <sup>15</sup> καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ <sup>c</sup> καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.		— And He was clothed with a vesture dipped in blood ... --- <sup>15</sup> ... and He treadeth the wine-press of the fierceness and wrath of Almighty God.
<sup>a</sup> And see the following verses.	<sup>b</sup> τὸν μέγαν. G. and S.	<sup>c</sup> Om. καὶ. G. and S.

ISA. 64:4(3).	( 477 )	ESA. 64:4.
ומעולם לא שמעו לא האזינו עין לא ראתה אלהים וולתך יעשה :למחכה לו		Ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον Θεὸν πλὴν σου, καὶ τὰ ἔργα σου, ἃ ποιή- σεις τοῖς ὑπομένουσιν ἔλεον.
<sup>4</sup> For since the beginning of the world <i>men</i> have not heard, nor per- ceived by the ear, neither hath the eye <sup>a</sup> seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.		From everlasting we have not heard, neither have our eyes seen a God beside Thee, <sup>b</sup> and Thy works which Thou shalt do for them that wait for mercy.
1 COR. 2:9. — ἀλλὰ καθὼς γέγραπται, Ἄ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.		— But as it is written, Eye hath not seen, nor ear heard, nei- ther have entered into the heart of man, the things which God hath prepared for them that love Him.
<sup>a</sup> ¶ Or, <i>seen a God beside Thee</i> , which doeth so for him, etc.		<sup>b</sup> That is, 'nor any works like those which,' etc.

ISA. 65:1, 2.	( 478 )	ESA. 65:1, 2.
נדרשתי ללוא שאלו נמצאתי ללא בקשני... פרשתי ידי כל היום אל עם סורר		<sup>a</sup> Ἐμφανὴς <sup>b</sup> ἐγενήθη τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὐρέθη τοῖς ἐμὲ μὴ ζητοῦσιν ... <sup>2</sup> ἔξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα ...



I am sought of *them that* asked not for Me; I am found of *them that* sought Me not ... <sup>2</sup> I have spread out My hands all the day unto a rebellious people ...

I became manifest to them that asked not after Me, I was found of them that sought Me not ... <sup>2</sup> I have stretched out My hands all the day unto a disobedient and gainsaying people ...

ROM.  
10:20,  
21.

Ἡσαΐας δὲ <sup>c</sup> ἀποτολμᾷ καὶ λέγει, Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶντι. <sup>21</sup> πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. <sup>21</sup> But to Israel he saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.

<sup>a</sup> Many MSS. agree, altogether or partially, with the order of the N.T. <sup>b</sup> ἐγενόμην.  
<sup>c</sup> Οἱ. ἀποτολμᾷ καὶ.

ISA. 65:11.

( 479 )

ESA. 65:11.

וְאַתֶּם עֹזְבֵי יְהוָה ... הַעֲרִיכִים לִגְדֹּל  
שִׁלְחַן וְהַמְּלֵאִים לִמְנִי מִמֶּסֶךְ :

Ἑμεῖς δὲ οἱ ἐγκαταλιπόντες με ...  
ἐτοιμάζοντες <sup>c</sup> τῷ δαιμονίῳ τράπεζαν,  
καὶ πληροῦντες <sup>d</sup> τῇ τύχῃ κέραςμα.

But ye *are* they that forsake the LORD ... that prepare a table for that <sup>a</sup> troop, and that furnish the drink-offering unto that <sup>b</sup> number.

But ye *are* they that have forsaken Me ... that prepare a table for the demon, and that fill a <sup>e</sup> drink-offering to fortune.

1 COR.  
10:21.

Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

Ye cannot drink the cup of the Lord, and the cup of <sup>f</sup> devils; ye cannot be partakers of the Lord's table, and of the table of <sup>f</sup> devils.

<sup>a</sup> Or, Gad. <sup>b</sup> Or, Meni. <sup>c</sup> τῇ τύχῃ. <sup>d</sup> τῷ δαίμονι. <sup>e</sup> Gr. mixture. <sup>f</sup> demons.

ISA. 65:15.

see

ISA. 62:2.

ISA. 65:16.

( 480 ) <sup>a</sup>

ESA. 65:16.

... בְּאֱלֹהֵי אֱמֶן ...

... τὸν Θεὸν τὸν ἀληθινόν ...

... in <sup>b</sup> the God of truth ...

... the true God ...

REV.  
3:14.<sup>c</sup>

... Τὰδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς ...

... These things saith the Amen, the <sup>d</sup> faithful and true Witness ...

<sup>a</sup> See No. 133. <sup>b</sup> Heb. *God Amen*. Vulg. in *Deo amen*. The phrase occurs twice in the verse. <sup>c</sup> Perhaps the word Ἀμήν is used as a name in Rev. 1:18. <sup>d</sup> Compare ch. 19:11, and some other places with Rev. 1:18.

ISA. 65:17.

(481)

ESA. 65:17.

כי הנני בורא שמים חדשים  
וארץ חדשה ולא תזכרנה  
הראשונות ...

For, behold, I create new heavens  
and a new earth: and the former  
shall not be remembered ...

(ISA. 66:22.)

השמים החדשים והארץ  
החדשה אשר אני עשה ...

... the new heavens and the new  
earth, which I will make ...

2 PET. 3:13. Καινους δε ουρανους και γην καινην κατὰ τὸ ἐπάγγελμα αὐτοῦ  
προσδοκῶμεν ...

Nevertheless we, according to His promise, look for new heavens  
and a new earth ...

REV. 21:1. Καὶ εἶδον οὐρανὸν καινὸν καὶ γην καινὴν· ὁ γὰρ πρῶτος οὐρανὸς  
καὶ ἡ πρώτη γῆ παρήλθε ...

And I saw a new heaven and a new earth: for the first heaven  
and the first earth were passed away ...

ISA. 65:23.

(482)<sup>a</sup>

ESA. 65:23.

לא יעו לריק ...

... οὐ κοπιᾶσουσιν εἰς κενόν ...

They shall not labour in vain ...

...<sup>b</sup> they shall not labour in vain ...

PHIL. 2:16. ... οὐδὲ εἰς κενὸν ἐκοπίασα.

... neither [have I] laboured in vain.

Comp. 1 Cor. 15:58. 1 Thess. 3:5.

<sup>b</sup> *My elect.*

ISA. 66:1, 2.

(483)

ESA. 66:1, 2.

כה אמר יהוה השמים כסאי וארץ  
הדם רגלי אי זה בית אשר תבנו  
לי ואי זה מקום מנוחתי: <sup>2</sup> ואת  
כל אלה ידי עשתה ...

Thus saith the LORD, The heaven  
is My throne, and the earth is My  
footstool: where is the house that  
ye build unto Me? and where is  
the place of My rest? <sup>2</sup> For all  
those things hath Mine hand  
made ...

Οὕτως λέγει Κύριος, Ὁ οὐρανός  
<sup>a</sup> μου θρόνος, <sup>b</sup> καὶ ἡ γῆ ὑποπόδιον  
τῶν ποδῶν μου· ποῖον οἶκον οἰκο-  
δομήσετε μοι; <sup>c</sup> καὶ <sup>d</sup> ποῖος τόπος  
τῆς καταπαύσεώς μου; <sup>2</sup> <sup>e</sup> πάντα  
γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου ...

Thus saith the Lord, The heaven  
is My throne, and the earth is <sup>f</sup> My  
footstool: <sup>g</sup> what house will ye  
build Me? and <sup>g</sup> what is the place  
of My rest? <sup>2</sup> For all these things  
hath Mine hand made ...

MATT. ... Μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ  
5:34,35. Θεοῦ· <sup>35</sup> μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ ...  
... Swear not at all; neither by heaven; for it is God's throne:  
<sup>35</sup> nor by the earth, for it is His footstool ...

MATT. Καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν  
23:22. τῷ καθημένῳ ἐπάνω αὐτοῦ.  
And he that shall swear by heaven, sweareth by the throne of  
God, and by <sup>h</sup> Him that sitteth thereon.

ACTS Ἄλλ' οὐχ ὁ Ὑψιστος ἐν χειροποιήτοις <sup>k</sup> ναοῖς κατοικεῖ, καθὼς ὁ  
7:48— προφήτης λέγει, <sup>49</sup> Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῇ ὑποπόδιον τῶν  
50.<sup>i</sup> ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι; λέγει Κύριος· ἢ τίς  
τόπος τῆς καταπαύσεώς μου; <sup>50</sup> οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα  
πάντα;

Howbeit the Most High dwelleth not in temples made with  
hands; as saith the prophet, <sup>49</sup> Heaven is My throne, and earth  
is My footstool: what house will ye build Me? saith the Lord:  
or what is the place of My rest? <sup>50</sup> Hath not My hand made  
all these things.

<sup>a</sup> μοι. III. and many others. <sup>b</sup> ἡ δὲ γῇ. XII. and many others. <sup>c</sup> Ad. λέγει Κύριος.  
<sup>d</sup> ἡ ποῖος τόπος. III. and many others: ἢ τίς τόπος. 26. 86. <sup>e</sup> Many variations, but none  
agreeing with the N.T. <sup>f</sup> Gr. the footstool of My feet; and so the N.T. Compare  
Psa. 110:1. <sup>g</sup> Or, what sort of. <sup>h</sup> See No. 221. <sup>i</sup> Comp. Acts 17:24. <sup>k</sup> Om. ναοῖς.  
G. and S.

ISA. 66:14.

(484)

ESA. 66:14.

... וְשֵׁשׁ לְבַבְךָ ...

... καὶ χαρήσεται <sup>a</sup> ἡ καρδία ὑμῶν ...

... your heart shall rejoice ...

... and your heart shall rejoice ...

JOHN ... καὶ χαρήσεται ὑμῶν ἡ καρδία ...

16:22.

... and your heart shall rejoice ...

<sup>a</sup> ὑμῶν ἡ καρδία. XII. and many others.

ISA. 66:15.

(485)<sup>a</sup>

ESA. 66:15.

כִּי הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא וְכִסּוּפָה  
מִרְכַּבְתִּיּוֹ לְהֵשִׁיב בַּחֲמָה אִפּוֹ  
וְגַעַרְתּוֹ בְּלֹהֲבֵי אֵשׁ

Ἰδοὺ γὰρ Κύριος ὡς πῦρ ἥξει, καὶ  
ὡς καταιγὶς τὰ ἄρματα αὐτοῦ, ἀπο-  
δοῦναι ἐν θυμῷ ἐκδίκησιν αὐτοῦ,  
καὶ ἀποσκορακισμὸν αὐτοῦ ἐν φλογὶ  
πυρός.

For, behold, the Lord will come  
with fire, and with His chariots  
like a whirlwind, to render His  
anger with fury, and His rebuke  
with flames of fire.

For, behold, the Lord will come  
as a fire, and His chariots as a  
storm, to render His vengeance  
with anger, and His rebuke with  
a flame of fire.

2 THESS. ... ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέ-  
1:7, 8. λων δυνάμεως αὐτοῦ, <sup>8</sup> ἐν <sup>b</sup> πυρὶ φλογὸς, διδόντος ἐκδίκησιν τοῖς  
μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ ...

... when the Lord Jesus shall be revealed from heaven with <sup>c</sup> His

mighty angels, <sup>s</sup> in flaming fire <sup>d</sup> taking vengeance on them that know not God, and that <sup>e</sup> obey not the gospel ...

<sup>a</sup> See the context, both before and after. <sup>b</sup> φλογὶ πυρὸς. S. Compare No. 321.  
<sup>c</sup> ¶ Gr. *the angels of His power.* <sup>d</sup> ¶ Or, *yielding.* <sup>e</sup> See the words immediately preceding the verse cited from the LXX. ... καὶ ἀπειλήσει τοῖς ἀπειθοῦσιν.

ISA. 66:22.

see

ISA. 65:17.

ISA. 66:24.

( 486 )<sup>a</sup>

ISA. 66:24.

... כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם  
... לֹא תִכְבֶּה

... ὁ γὰρ σκώληξ αὐτῶν οὐ <sup>b</sup> τε-  
λευτήσκει, καὶ τὸ πῦρ αὐτῶν οὐ  
σβεσθήσεται ...

... for their worm shall not die,  
neither shall their fire be quenched ...

... for their worm shall not die, and  
their fire shall not be quenched ...

MARK  
9:43—  
48.<sup>c</sup>

... καλὸν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας  
ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,  
<sup>44</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.  
<sup>45</sup> ... βληθῆναι εἰς τὴν γέενναν, <sup>e</sup> εἰς τὸ πῦρ τὸ ἄσβεστον, <sup>46</sup> ὅπου  
ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>47</sup> ... βλη-  
θῆναι εἰς τὴν γέενναν <sup>f</sup> τοῦ πυρὸς, <sup>48</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ  
τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

... it is better for thee to enter into life maimed, than having two  
hands to go into hell, into the fire that never shall be quenched:  
<sup>44</sup> where their worm dieth not, and the fire is not quenched.  
<sup>45</sup> ... to be cast into hell, into the fire that never shall be  
quenched: <sup>46</sup> where their worm dieth not, and the fire is not  
quenched. <sup>47</sup> ... to be cast into hell fire: <sup>48</sup> where their worm  
dieth not, and the fire is not quenched.

<sup>a</sup> Comp. Judith 16:17. <sup>b</sup> τελευτᾷ. III. <sup>c</sup> In ||Matt. 18:8, 9, the words of Isaiah  
are not used. <sup>d</sup> Some MSS. omit verses 44 and 46. <sup>e</sup> Om. εἰς τὸ πῦρ τὸ ἄσβ.  
<sup>f</sup> Om. τοῦ πυρὸς.

JER. 5:21.

( 487 )<sup>a</sup>

JER. 5:21.

... עֵינַיִם לָהֶם וְלֹא יִרְאוּ אֲנִיִּים  
... לָהֶם וְלֹא יִשְׁמְעוּ

... ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέ-  
πουσιν, ὥτα αὐτοῖς καὶ οὐκ ἀκού-  
ουσι.

... which have eyes, and see not;  
which have ears, and hear not.

... they *have* eyes, and see not;  
they *have* ears, and hear not.

MARK  
8:18.

Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; ...  
Having eyes, see ye not? and having ears, hear ye not? ...

<sup>a</sup> See Nos. 177 and 377, supra, and Eze. 12:2, infra; also Psa. 115:5, 6, and 135:16, 17,  
which refer to idols.

JER. 5:24.

see

DEUT. 11:14.



JER. 6:16.

( 488 )

JER. 6:16.

... ומצאו מרגוע לנפשכם ...

... καὶ εὕρήσετε <sup>a</sup> ἁγνισμὸν ταῖς  
ψυχαῖς ὑμῶν ...... and ye shall find rest for your  
souls ...... and ye shall find purification  
for your souls ...MATT.  
11:29.

... καὶ εὕρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

... and ye shall find rest unto your souls.

<sup>a</sup> ἁγιασμον. III. and several others.

JER. 7:11.

( 489 )

JER. 7:11.

המערת פרצים היה הבית הזה  
... אשר נקרא שמי עליו בעיניכםΜὴ σπήλαιον ληστῶν ὁ οἶκός μου,  
<sup>a</sup> οὐ ἐπικέκληται τὸ ὄνομά μου ἐπ'  
αὐτῷ ἐκεῖ ἐνώπιον ὑμῶν; ...Is this house, which is called by  
My name, become a den of rob-  
bers in your eyes? ...Is not My house, whereon My  
name is called, a den of robbers in  
your eyes? ...||MATT.  
21:13.

... ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

... but ye have made it a den of thieves.

||MARK  
11:17.

... ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.

... but ye have made it a den of thieves.

||LUKE  
19:46.

... ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

... but ye have made it a den of thieves.

<sup>a</sup> Several MSS. add ἐγένετο.

JER. 9:24(23).

( 490 )

JER. 9:24.

כי אם בואת יתהלל המתהלל  
... השכל וידע אותי כי אני יהוה— ἀλλ' ἢ ἐν τούτῳ καυχᾶσθω ὁ  
καυχώμενος, συνιῇν καὶ γινώσκειν  
ὅτι ἐγὼ εἰμι Κύριος ...<sup>24</sup>— but let him that glorieth glory  
in this, that he understandeth and  
knoweth Me, that I am the LORD...— but let him that glorieth glory  
in this, to understand and to know  
that I am the Lord ...

(1 SAM. 2:10.)

(1 KI. 2:10.<sup>a</sup>)

Not in the Hebrew.

... ἀλλ' ἐν τούτῳ καυχᾶσθω ὁ καυ-  
χώμενος, συνιῇν καὶ γινώσκειν τὸν  
Κύριον ...... but let him that glorieth glory  
in this, to understand and to know  
the Lord ...1 COR.  
1:31.

— ἵνα, καθὼς γέγραπται, Ὁ καυχώμενος, ἐν Κυρίῳ καυχᾶσθω.

— that, according as it is written, He that glorieth, let him  
glory in the Lord.

2 COR. 10:17. Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω.  
But he that glorieth, let him glory in the Lord.

<sup>a</sup> An interpolation in the song of Hannah.

JER. 10:7.	( 491 ) <sup>a</sup>	JER. 10:7. <sup>b</sup>
... מִי לֹא יִרְאֶה מֶלֶךְ הַגּוֹיִם		[Τίς οὐ <sup>c</sup> φοβηθήσεται σε <sup>d</sup> βασιλεῦ <sup>e</sup> ἐθνῶν; ...]
Who would not fear Thee, O King of nations? ...		Who shall not fear Thee, O king of nations? ...]

REV. 15:3, 4. ... δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν<sup>f</sup> ἁγίων. <sup>4</sup> τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ...

... just and true are Thy ways, Thou King of<sup>g</sup> saints. <sup>4</sup> Who shall not fear Thee, O Lord, and glorify Thy name? ...

<sup>a</sup> See No. 183. <sup>b</sup> Some verses are wanting in the Vat. text, but the passage is found, as here, in the Compl. ed., and, with slight variations, in many cursive MSS., but generally marked as superfluous. <sup>c</sup> Ad. μὴ. 88, 233. <sup>d</sup> βασιλεὺς. 88. <sup>e</sup> Most of the MSS. add τῶν. <sup>f</sup> ἐθνῶν. G. and S. αἰώνων. M. <sup>g</sup> ¶ Or, nations, or ages.

JER. 10:25.	sec	PSA. 79:6.
JER. 11:16.	( 492 ) <sup>a</sup>	JER. 11:16.
: זֵית רַעֲנָן ... וְרָעוּ דְלִיּוֹתָיו		Ἐλαίαν ὠραίαν ... ἡχρειώθησαν οἱ κλάδοι αὐτῆς.
... A green olive tree... and the branches of it are broken.		... A fair olive tree... its branches are become useless.

ROM. 11:17, 19, 24. Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, κ.τ.λ. --- <sup>19</sup> Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, κ.τ.λ. --- <sup>24</sup> ... εἰς καλλιέλαιον ...  
And if some of the branches be broken off, etc. --- <sup>19</sup> Thou wilt say then, The branches were broken off, etc. --- <sup>24</sup> ... into a good olive tree ...

JER. 11:20.	( 193 ) <sup>a</sup>	JER. 11:20.
וַיְהִי צְבָאוֹת שֹׁפֵט צַדִּיק בָּחַן כְּלִיּוֹת וּלֵב		Κύριε κρίνων δίκαια, <sup>b</sup> δοκιμάζων <sup>c</sup> νεφροὺς καὶ καρδίας ...
But, O LORD of hosts, that judgest righteously, that triest the reins and the heart ...		O Lord, that judgest <sup>d</sup> righteously, that triest the reins and hearts ...

1 THESS. 2:4. ... οὐχ ὥς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

... not as pleasing men, but God, which trieth our hearts.

<sup>a</sup> See also the next section; and comp. 1 Chr. 28:9. 29:17. Psa. 7:9. 26:2. Pro. 17:3. Jer. 20:12. <sup>b</sup> καὶ ἐρευνᾶς νεφροὺς. <sup>c</sup> κ. καὶ ν. 106. <sup>d</sup> righteous things.

JER. 14:13.	sec	EXOD. 3:14.
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JER. 17:10.

( 494 )<sup>a</sup>

JER. 17:10.

אני יהוה חקר לב בתן כליות  
ולתת לאיש כדרכו כפרי מעלליו:

Ἐγὼ Κύριος ἐτάζων καρδίας καὶ δοκιμάζων νεφρούς, τοῦ δοῦναι ἐκάστω κατὰ τὰς ὁδοὺς αὐτοῦ, καὶ κατὰ τοὺς καρποὺς τῶν ἐπιτηδευμάτων αὐτοῦ.

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

I am the Lord which searcheth the hearts and trieth the reins, to give to every man according to his ways, and according to the fruit of his devices.

REV.  
2:23.<sup>b</sup>

... καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφρούς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστω κατὰ τὰ ἔργα ὑμῶν.  
... and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.

<sup>a</sup> See Psa. 7:9, and other passages referred to in No. 493. As to the latter clause of the verse, see Nos. 268 and 288. <sup>b</sup> Comp. 1 Ki. 8:39. <sup>c</sup> Comp. Rom. 8:27. <sup>d</sup> δὲ ἐρευνῶν τὰς καρδίας,—and see note (<sup>b</sup>) to the preceding section.

JER. 22:5.

( 495 )<sup>a</sup>

JER. 22:5.

כי להרבה יהיה הבית הזה ...

... ὅτι εἰς <sup>b</sup> ἐρήμωσιν ἔσται ὁ οἶκος οὗτος.

... that this house shall become a desolation.

... that this house shall become a desolation.

MATT.  
23:38.

Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Behold, your house is left unto you desolate.

LUKE  
13:35.

Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν <sup>c</sup> ἔρημος ...

Behold, your house is left unto you desolate ...

<sup>a</sup> See No. 295, and comp. Jer. 12:7. 2 Esdr. 1:33. <sup>b</sup> ἔρημον. 62. <sup>c</sup> Om. ἔρημος. G. and S.

JER. 23:5.

( 496 )<sup>a</sup>

JER. 23:5.

... והקמתי לדוד צמח צדיק ...

... καὶ ἀναστήσω τῷ Δαυὶδ ἀνατολὴν δικαίαν ...

... that I will raise unto David a righteous <sup>b</sup> Branch ...

... <sup>c</sup> that I will raise unto David a righteous Dayspring ...

(ZECH. 3:8.)

(ZACH. 3:9.)

כי הנני מביא את עבדי צמח:

... διότι ἰδοὺ ἐγὼ ἄγω τὸν δοῦλόν μου Ἀνατολήν.

... for, behold, I will bring forth My Servant the <sup>d</sup> BRANCH.

... for, behold, I bring forth My servant the Dayspring.

(ZECH. 6:12.)

(ZACH. 6:12.)

... הנה איש צמח שמו ...

... Ἰδοὺ ἀνὴρ, Ἀνατολή ὄνομα αὐτοῦ ...

...Behold the Man whose name is The <sup>e</sup> BRANCH ...      ...Behold the man, The Day-spring is His name ...

LUKE 1:78. ... ἐν οἷς ἐπεσκέψατο ἡμᾶς Ἀνατολή ἐξ ὑψους.  
... whereby the <sup>f</sup> Dayspring from on high hath visited us.

<sup>a</sup> See also Jer. 33:15, which is not in the Vat. LXX. <sup>b</sup> Vulg. *germen*: Hilary, *Orientem*. <sup>c</sup> Gr. *and*. <sup>d</sup> Vulg. *Orientem*. <sup>e</sup> Vulg. *Oriens*. <sup>f</sup> ἥ Or, *Sun-rising*, or, *Branch*. [Vulg. *Oriens*. Comp. Mal. 4:2.]

JER. 25:10.

(497)<sup>a</sup>

JER. 25:10.

והאבדתי מהם ... קול חתן וקול  
בלה קול רחים ואור נר :

Καὶ ἀπολῶ ἀπ' αὐτῶν ... φωνὴν  
νυμφίου, καὶ φωνὴν νύμφης, <sup>c</sup> ὀσμὴν  
μύρου, καὶ φῶς λύχνου.

Moreover <sup>b</sup> I will take from them  
... the voice of the bridegroom, and  
the voice of the bride, the sound  
of the millstones, and the light of  
the candle.

And I will destroy from them ...  
the voice of the bridegroom, and  
the voice of the bride, the scent  
of ointment, and the light of the  
candle.

REV. 18:22, 23. ... καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, <sup>23</sup> καὶ φῶς λύχνου  
οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ  
ἀκουσθῇ ἐν σοὶ ἔτι ...

... and the sound of a millstone shall be heard no more at all  
in thee; <sup>23</sup> and the light of a candle shall shine no more at all  
in thee; and the voice of the bridegroom and of the bride  
shall be heard no more at all in thee ...

<sup>a</sup> Compare chap. 7:34. 16:9. 33:11.

<sup>b</sup> ἥ Heb, *I will cause to perish from them*.

<sup>c</sup> Nine MSS. read *φωνὴν μύλου*, and so the Armen. version.

JER. 25:15.

see

ISA. 51:17.

JER. 31:15.

(498)

JER. 38:15.

... קול ברמה נשמע נהי בבי  
תמרורים רהל מבכה על בנייה  
מאנה להנחם על בניה כי איננו :

... Φωνὴ ἐν <sup>a</sup> Ῥαμᾷ ἠκούσθη <sup>b</sup> θρή-  
νου, καὶ κλαυθμοῦ, καὶ ὀδυρμοῦ.  
<sup>c</sup> Ῥαχὴλ ἀποκλαιομένη οὐκ ἤθελε  
<sup>d</sup> παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς,  
ὅτι οὐκ εἰσίν.

... A voice was heard in Ramah,  
lamentation, and bitter weeping;  
Rahel weeping for her children  
refused to be comforted for her  
children, because they *were* not.

... A voice was heard in Rama, of  
lamentation and weeping, and  
wailing; Rachel weeping, would  
not be <sup>e</sup> comforted concerning her  
children, because they are not.

MATT. 2:17, 18. <sup>18</sup> Τότε ἐπληρώθη τὸ ῥηθὲν <sup>f</sup> ὑπὸ Ἰερεμίου τοῦ προφήτου, λέγοντος,  
Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, <sup>g</sup> θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς  
πολὺς, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρα-  
κληθῆναι, ὅτι οὐκ εἰσί.

Then was fulfilled that which was spoken by Jeremy the pro-



phet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

<sup>a</sup> ἐν τῇ ὑψηλῇ. III. <sup>b</sup> θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς. XII. and many others. <sup>c</sup> Ad. πολὺς. 239. <sup>d</sup> Many MSS. read παρακληθῆναι, and there are several other variations, not agreeing with the N.T. <sup>e</sup> Gr. stilled. <sup>f</sup> διὰ. <sup>g</sup> Om. θρήνος καὶ.

JER. 31:31—34.

( 499 )

JER. 38:31—34.

הנה ימים באים נאם יהוה וברתי  
את בית ישראל ואת בית יהודה  
ברית חדשה : <sup>32</sup> לא כברית אשר  
ברתי את אבותם ביום החזיקי  
בידם לחוציאם מארץ מצרים אשר  
המה הפרו את בריתי ואנכי בעלתי  
בם נאם יהוה : <sup>33</sup> כי זאת הברית  
אשר אכרת ארח בית ישראל  
אחרי הימים ההם נאם יהוה נתתי  
את תורתי בקרבם ועל לבם  
אכתבנה והייתי להם לאלהים  
והמה יהיו לי לעם : <sup>34</sup> ולא ילמדו  
עוד איש את רעהו ואיש את אחיו  
לאמר דעו את יהוה כי כולם ידעו  
אותי למקטנם ועד גדולם נאם  
יהוה כי אסלה לעונם ולחטאתם  
לא אנכר עוד :

Ἰδοὺ ἡμέραι ἔρχονται, <sup>b</sup> φησὶ Κύριος, καὶ <sup>c</sup> διαθήσομαι <sup>d</sup> τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα διαθήκην καινὴν, <sup>32</sup> οὐ κατὰ τὴν διαθήκην ἣν <sup>e</sup> διεθέμην τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, <sup>f</sup> φησὶ Κύριος. <sup>33</sup> ὅτι αὕτη ἡ διαθήκη <sup>g</sup> μου, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ, μετὰ τὰς ἡμέρας ἐκείνας, φησὶ Κύριος· Διδοὺς <sup>h</sup> δώσω νόμους μου εἰς τὴν διανοίαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν <sup>i</sup> γράψω αὐτοὺς, καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. <sup>34</sup> καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν <sup>k</sup> πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν <sup>l</sup> οὐ μὴ μνησθῶ ἔτι.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup> not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, <sup>a</sup> although I was an husband unto them, saith the Lord: <sup>33</sup> but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the

Behold, the days come, saith the Lord, <sup>m</sup> when I will make a new covenant with the house of Israel and with the house of Judah: <sup>32</sup> not according to the covenant which I made with their fathers in the day <sup>n</sup> when I took them by the hand to lead them out of the land of Egypt, for they continued not in My covenant, and I disregarded them, saith the Lord. <sup>33</sup> For this *is* My covenant that I will make with the house of Israel after those days, saith the Lord, I will <sup>o</sup> surely

LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. <sup>34</sup> And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

HEB. 8:8-13. Μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν· <sup>9</sup> οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἔξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος. <sup>10</sup> ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίᾳ αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. <sup>11</sup> καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινώθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ <sup>12</sup> αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν· καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. <sup>13</sup> Ἐν τῷ λέγειν, Καινὴν, πεπαλαίωκε τὴν πρώτην...

For finding fault with them, He saith, Behold, the days come, saith the Lord, <sup>9</sup> when I will make a new covenant with the house of Israel and with the house of Judah: <sup>9</sup> not according to the covenant that I made with their fathers in the day <sup>10</sup> when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. <sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will <sup>5</sup> put My laws into their mind, and write them <sup>4</sup> in their hearts: and I will be to them a God, and they shall be to Me a people: <sup>11</sup> and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. <sup>13</sup> In that He saith, A new covenant, He hath made the first old...

HILL. 10: 15-17. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ Ἅγιον· μετὰ γὰρ τὸ <sup>10</sup> προεῖρηκεῖναι, <sup>16</sup> Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίᾳς

αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς· <sup>17</sup> καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ <sup>18</sup> μνησθῶ ἔτι. *Whereof* the Holy Ghost also is a witness to us: for after that He had said before, <sup>16</sup> This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; <sup>17</sup> \* and their sins and iniquities will I remember no more.

<sup>a</sup> Or, should I have continued an husband unto them? <sup>b</sup> λέγει. xii. and many others  
<sup>c</sup> συντέλεσω. 41. <sup>d</sup> ἐπὶ τὸν οἶκον Ἰακώβ. 41. <sup>e</sup> ἐποίησα. Compl. <sup>f</sup> λέγει. 41.  
<sup>g</sup> Om. μου. xii. and many others. <sup>h</sup> Om. δώσω. <sup>i</sup> ἐπιγράψω. <sup>k</sup> πλησίον. xii  
and many others. <sup>l</sup> καὶ τῶν ἀνομιῶν αὐτῶν. 49. 90. <sup>m</sup> Gr. and. <sup>n</sup> Gr. of Me taking  
hold of their hand. <sup>o</sup> Gr. giving I will give. <sup>p</sup> πολλήν. G. and S. <sup>q</sup> Om. αὐτῶν.  
<sup>r</sup> Om. καὶ τῶν ἀνομιῶν αὐτῶν. <sup>s</sup> Or. give. <sup>t</sup> Or, upon. <sup>u</sup> εἰρηκέναι. <sup>v</sup> τὴν  
διάνοιαν. <sup>w</sup> μνησθήσομαι ἔτι. <sup>x</sup> Some copies have, Then He said, And their.

JER. 50:15.

see

PSA. 137:8.

JER. 51:7-9.

(500)<sup>a</sup>

JER. 28:7-9.

כוס זהב בבל ביד יהוה משכרת  
כל הארץ מינדה שתו גוים על  
כנ יתהללו גוים: פתאם נפלה  
בבל ... כי נגע אל השמים  
משפטה ונשא עד שחקים:

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. <sup>8</sup> Babylon is suddenly fallen ... <sup>9</sup> ... for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

REV. 14:8. ... <sup>b</sup> Ἐπεσεν ἔπεσε Βαβυλὼν <sup>c</sup> ἡ πόλις ἡ μεγάλη ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.

... Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

REV. 17:2, 4. ... καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. --- <sup>d</sup> ... ἔχουσα <sup>e</sup> χρυσοὺν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς.

... and the inhabitants of the earth have been made drunk with the wine of her fornication. --- <sup>f</sup> ... having a golden cup in her hand, full of abominations and filthiness of her fornication.

REV. 18:3, 5. — ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέτωκε πᾶντα τὰ ἔθνη ... --- <sup>g</sup> ὅτι <sup>h</sup> ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ ...

— For all nations have drunk of the wine of the wrath of her fornication ... --- <sup>5</sup> For her sins have reached unto heaven ...

<sup>a</sup> Comp. Jer. 25:15—17, part of which is in No. 447. <sup>b</sup> Ἑπ. ἔπ. Βαβυλῶν this is from Isa. 21:9. <sup>c</sup> Om. ἡ πόλις. G. and S. See Dan. 4:30. <sup>d</sup> ποτήριον χρυσοῦν. S. <sup>e</sup> See ver. 2, Ἐπεσεν ἔπεσε Βαβυλῶν ἡ μεγάλη. (No. 398.) Also verse 6, ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν. <sup>f</sup> ἐκολλήθησαν. G. and S.

JER. 51:13.

( 501 )

JER. 28:13.

... שכנתי על מים רבים

— κατασκηνοῦντας ἐφ' ὕδασι πολλοῖς...

O thou that dwellest upon many waters...

— <sup>a</sup> dwelling upon many waters...

REV. 17:1.<sup>b</sup> ... <sup>c</sup> τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν.

... the judgment of the great whore that sitteth upon many waters.

<sup>a</sup> ... against the inhabitants of Babylon <sup>13</sup> dwelling, etc. <sup>b</sup> See ver. 15. <sup>c</sup> τὸ κρίμα. See No. 500.

JER. 51:45.<sup>a</sup>

( 502 )

JER. 28:45.<sup>b</sup>

... צאו מתוכה עמי

[Ἐξέλθετε <sup>c</sup> ἀπὸ μέσου αὐτῆς λαὸς μου ...

My people, go ye out of the midst of her ...

Come out of the midst of her, My people ...]

REV. 18:4. ... <sup>d</sup> Ἐξέλθετε ἐξ αὐτῆς ὁ λαὸς μου ...

... Come out of her, My people ...

<sup>a</sup> Comp. ch. 50:8. 51:6, 9. <sup>b</sup> Several verses are wanting here in the Vat. text, but the clause is found, as here, in the Compl., and, with some slight variations, in MS. XII., and many cursive MSS., but it is in many of them marked as superfluous. <sup>c</sup> ἐκ. XII. and many others. <sup>d</sup> Ἐξέλθε.

JER. 51:63, 64.

( 503 )

JER. 28:63, 64.

והיה כבלתך לקרא את הספר הזה  
תקשר עליו אבן והשלכתו אל  
תוך פרת: <sup>64</sup> ואמרת ככה תשקע  
בבל ולא תקום ...

... καὶ ἐπιδήσεις ἐπ' αὐτὸ λίθον, καὶ ῥίψεις αὐτὸ εἰς μέσον τοῦ Εὐφράτου, <sup>64</sup> καὶ ἔρεις, Οὕτως καταδύσεται Βαβυλῶν, καὶ οὐ μὴ ἀναστῇ ...

... thou shalt bind a stone to <sup>a</sup> it, and cast it into the midst of Euphrates: <sup>64</sup> and thou shalt say, Thus shall Babylon sink, and shall not rise ...

... thou shalt bind a stone upon <sup>a</sup> it, and cast it into the midst of Euphrates, <sup>64</sup> and thou shalt say, Thus shall Babylon sink, and not rise again ...

REV. 18:21. Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὀρμήματι βληθήσεται Βαβυλῶν <sup>b</sup> ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι.

And a mighty angel took up a stone like a great millstone, and



cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

<sup>a</sup> The book.

<sup>b</sup> B. *η* μ. See Dan. 4:30, *infra*.

LAM. 3:45.

(504)

LAM. 3:45.

סחי ומאוס תשימנו בקרב העמים:

Thou hast made us *as* the off-scouring and refuse in the midst of the people.

1 Cor.  
4:13.

... ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι.

... we are made as the filth of the world, *and are* the off-scouring of all things unto this day.

<sup>a</sup> <sup>44</sup> Thou hast covered Thyself with a cloud, because of prayer, to blind (καμύσαι) me, <sup>45</sup> and, etc.

EZE. 1:5, 6, 10, 18.

(505)

EZE. 1:5, 6, 10, 18.

ומתוכה דמות ארבע חיות וזה  
מראיהן דמות אדם להנה:  
וארבעה פנים לאחת וארבע  
כנפים לאחת להם: --- <sup>10</sup> ודמות  
פניהם פני אדם ופני אריה אל  
הימין לארבעתם ופני שור  
מהשמאל לארבעתן ופני נשר  
לארבעתן: --- <sup>13</sup> ... וגבתם מלאת  
עינים סביב לארבעתן:

Also out of the midst thereof came the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. <sup>6</sup> And every one had four faces, and every one had four wings. --- <sup>10</sup> As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. --- <sup>13</sup> ... and their <sup>a</sup> rings were full of eyes round about them four.

Καὶ ἐν τῷ μέσῳ ὡς ὁμοίωμα τεσσάρων ζώων· καὶ αὕτη ἡ ὄρασις αὐτῶν· ὁμοίωμα ἀνθρώπου ἐπ' αὐτοῖς· <sup>6</sup> καὶ τέσσαρα πρόσωπα τῷ ἐνὶ, καὶ τέσσαρες πτέρυγες τῷ ἐνὶ. --- <sup>10</sup> καὶ ὁμοίωσις τῶν προσώπων αὐτῶν, πρόσωπον ἀνθρώπου, καὶ πρόσωπον τοῦ λέοντος ἐκ δεξιῶν τοῖς τέσσαρσι, καὶ πρόσωπον μόσχου ἐξ ἀριστερῶν τοῖς τέσσαρσι, καὶ πρόσωπον αἰετοῦ τοῖς τέσσαρσι. --- <sup>13</sup> ... καὶ οἱ νῶτοι αὐτῶν πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσι.

And in the midst as *it were* the likeness of four living creatures. And this *was* their appearance; the likeness of a man *was* upon them. <sup>6</sup> And every one had four faces, and every one had four wings. --- <sup>10</sup> And the likeness of their faces *was thus*; the four *had* the face of a man and the face of a lion on the right side; and the four *had* the face of a calf on the left side; and the four *had* the face of an eagle. --- <sup>13</sup> ... and their backs *were* full of eyes round about them four.

(EZE. 10:12, 14.)

וכל בשרם וגבהם וידיהם וכנפיהם  
והאופנים מלאים עינים סביב  
לארבעתם אופניהם: ---<sup>14</sup> וארבעה  
פנים לאחד פני האחד פני הכרוב  
ופני השני פני אדם והשלישי פני  
אריה והרביעי פני נשר:

And their whole <sup>b</sup>body, and their  
backs, and their hands, and their  
wings, and the wheels, *were* full of  
eyes round about, *even* the wheels  
they four had. --- <sup>14</sup> And every one  
had four faces: the first face *was*  
the face of a cherub, and the second  
face *was* the face of a man, and  
the third the face of a lion, and  
the fourth the face of an eagle.

REV. ... καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα  
4:6-8. γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. <sup>7</sup> καὶ τὸ ζῶον τὸ  
πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ  
τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον <sup>14</sup> ὡς ἄνθρωπος, καὶ τὸ τέταρ-  
τον ζῶον ὅμοιον αἰετῇ πετωμένῳ. <sup>8</sup> καὶ <sup>ε</sup> τέσσαρα ζῶα, ἐν καθ'  
<sup>1</sup> ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἕξ κύκλόθεν, καὶ ἔσωθεν <sup>8</sup> γέμοντα  
ὀφθαλμῶν ...

... and in the midst of the throne, and round about the throne,  
*were* four <sup>b</sup>beasts full of eyes before and behind. <sup>7</sup> And the first  
beast *was* like a lion, and the second beast like a calf, and the  
third beast had a face as a man, and the fourth beast *was* like  
a flying eagle. <sup>8</sup> And the four beasts had each of them six  
wings about him; and they *were* full of eyes within ...

<sup>a</sup> Or, *strakes*. <sup>b</sup> Heb. *flesh*. <sup>c</sup> Verse 14 is not in the Vat. LXX., but it is here  
supplied from the Compl. It is found in the same form in MSS. 5, 22, and 231; and, with  
variations, in XII. and other MSS. In many copies (including XII. and 22) it is marked  
as superfluous. <sup>d</sup> ἄνθρωπου. G. and S. <sup>e</sup> Ἀδ. τὰ. G. and S. <sup>f</sup> ἐν αὐτῶν, ἔχον. G.  
and S. Others, ἐν ἔχον. <sup>8</sup> γέμουσιν. G. and S. <sup>h</sup> Rather, *living creatures*.

(IEZE. 10:12, 14.)

Καὶ οἱ νῶτοι αὐτῶν, καὶ αἱ χεῖ-  
ρες αὐτῶν, καὶ αἱ πτέρυγες αὐτῶν,  
καὶ οἱ τροχοὶ πλήρεις ὀφθαλμῶν  
κυκλόθεν τοῖς τέσσαρσι τροχοῖς. ---  
[<sup>c14</sup> καὶ τέσσαρα πρόσωπα εἶχεν  
ἕκαστον τῶν ζῶων· τὸ πρόσωπον  
τὸ ἐν πρόσωπον χερούβ, καὶ τὸ  
πρόσωπον τὸ δεύτερον, πρόσωπον  
ἀνθρώπου, καὶ τὸ τρίτον πρόσωπον  
λέοντος, καὶ τὸ τέταρτον πρόσω-  
πον αἰετοῦ.]

And their backs, and their hands,  
and their wings, and the wheels,  
*were* full of eyes round about the  
four wheels. --- [<sup>c14</sup> And each  
of the four living creatures had  
four faces: the first face *was* the  
face of a cherub, and the second  
face the face of a man, and the  
third the face of a lion, and the  
fourth the face of an eagle.]

EZE. 1:24.

see

PSA. 93:4.

EZE. 1:26-28.

(506)<sup>a</sup>

IEZE. 1:26-28.

וממעל לרקיע אשר על ראשם  
כמראה אבן ספיר דמות כסא ועל  
דמות הכסא דמות כמראה אדם

— τοῦ ὄντος ὑπὲρ κεφαλῆς αὐτῶν,  
ὡς ὄρασις λίθου σαπφείρου, ὁμοίω-  
μα θρόνου ἐπ' αὐτοῦ, καὶ ἐπὶ τοῦ  
ὁμοιώματος τοῦ θρόνου ὁμοίωμα ὡς

עליו מלמעלה: <sup>27</sup> וארא כעין  
 חשמל כמראה אש בית לה סביב  
 ממראה מתניו ולמעלה וממראה  
 מתניו ולמטה ראיתי כמראה אש  
 ונגה לו סביב: <sup>28</sup> כמראה הקשת  
 אשר יהיה בענן ביום הגשם כן  
 מראה הננה סביב ...

And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. <sup>27</sup> And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. <sup>28</sup> As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about ...

REV. 4:2, 3. ... καὶ ἶδον θρόνον ἕκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος. <sup>3</sup> καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ ἰσάρδινῳ καὶ ἱρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

... and, behold, a throne was set in heaven, and *One* <sup>5</sup> sat on the throne. <sup>3</sup> And He that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

<sup>a</sup> See Eze. 10:1. <sup>b</sup> Many copies read ὕρασις. <sup>c</sup> The Greek is defective. <sup>d</sup> Gr. station; but according to the v. l., appearance. <sup>e</sup> Om. ἦν. G. and S. <sup>f</sup> σαρδίῳ. G. and S. <sup>5</sup> See No. 221.

EZE. 2:9, 10.

( 507 )

IEZE. 2:9, 10.

ואראה והנה יד שלוחה אלי  
 והנה בו מגלת ספר: <sup>10</sup> ... והיא  
 כתובה פנים ואחור ...

And when I looked, behold, an

Καὶ ἶδον, καὶ ἶδον χεὶρ ἐκτεταμένη πρὸς μέ, καὶ ἐν αὐτῇ κεφαλὴ βιβλίου. <sup>10</sup> ... καὶ ἦν ἐν αὐτῇ γεγραμμένα τὰ <sup>2</sup> ἔμπροσθεν καὶ τὰ <sup>b</sup> ὀπίσω ...

And I looked, and lo, a hand *was*

hand *was* sent unto me; and, lo, a roll of a book *was* therein; <sup>10</sup>... and it *was* written within and without ...

extended towards me, and in it the roll of a book. <sup>10</sup>... and there were in it writings, within and on the back ...

REV. 5:1. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν ...

And I saw in the right hand of Him that sat on the throne a book written within and on the backside ...

<sup>a</sup> ὀπίσθεν. 22, 23, etc.  
<sup>c</sup> ἔξωθεν. S.

<sup>b</sup> ὀπίσθεν. XII., many cursive MSS., Compl., and Ald.

EZE. 3:1, 3.

(508) <sup>a</sup>

IEZE. 3:1, 3.

... אכול את המגלה הזאת ...  
... ואכלה ותהי בפי כדבש למתוק ...<sup>3</sup> ...

... κατάφαγε τὴν κεφαλίδα ταύτην  
... --- <sup>3</sup> ... καὶ ἔφαγον αὐτήν, καὶ ἐγένετο ἐν τῷ στόματί μου ὡς μέλι γλυκάζον.

... eat this roll ... --- <sup>3</sup> ... Then did I eat it; and it was in my mouth as honey for sweetness.

... eat this roll ... --- <sup>3</sup> ... and I ate it; and it was in my mouth as sweet honey.

REV. 10:8-10. ... Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ ἡνεωγμένον ἐν τῇ χειρὶ ἀγγέλου ...<sup>9</sup> Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. <sup>10</sup> Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκὺ ...

... Go and take the little book which is open <sup>b</sup> in the hand of the angel ... <sup>9</sup> ... Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. <sup>10</sup> And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey ...

<sup>a</sup> See the entire passage, ch. 2:8 to 3:3.

<sup>b</sup> See Rev. 10:2.

EZE. 3:27.

(509)

IEZE. 3:27.

... השמע ישמע ...

... Ὁ ἀκούων ἀκουέτω ...

... He that heareth, let him hear ...

... He that heareth, let him hear ...

(EZE. 12:2.) <sup>a</sup>

(IEZE. 12:2.) <sup>a</sup>

... אשר עינים להם לראות ולא  
ראו אזנים להם לשמע ולא  
שמעו ...

... οὐ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν, καὶ οὐ βλέπουσι, καὶ ὠτα ἔχουσι τοῦ ἀκούειν, καὶ οὐκ ἀκούουσιν ...

... which have eyes to see, and see not; they have ears to hear, and hear not ...

... which have eyes to see, and see not; and ears to hear, and hear not ...

MATT. 11:15. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

He that hath ears to hear, let him hear.



||MATT. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. --- <sup>43</sup> ... ὁ ἔχων, κ.τ.λ.

13:9, 43.<sup>b</sup>

Who hath ears to hear, let him hear. --- <sup>43</sup> ... Who hath, etc.

||MARK ... Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. --- <sup>23</sup> εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

4:9, 23.<sup>b</sup>

... He that hath ears to hear, let him hear. --- <sup>23</sup> If any man have ears to hear, let him hear.

MARK Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

7:16.<sup>c</sup>

If any man have ears to hear, let him hear.

||LUKE ... Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

8:8.

... He that hath ears to hear, let him hear.

LUKE ... ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

14:35.

... He that hath ears to hear, let him hear.

REV. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις ...

2:7.<sup>d</sup>

He that hath an ear, let him hear what the Spirit saith unto the churches ...

REV. Εἴ τις ἔχει οὖς, ἀκουσάτω.

13:9.

If any man have an ear, let him hear.

<sup>a</sup> See Nos. 177 and 487.

<sup>b</sup> The || applies only to ver. 9, in Matt. and Mark.

<sup>c</sup> Some MSS. omit the verse.

<sup>d</sup> Repeated without variation in verses 11, 17, 29, and

ch. 3:6, 13, 22.

EZE. 4:14.

( 510 )

IEZE. 4:14.

... ואמר אהה ארני יהוה

Καὶ εἶπα, Μηδαμῶς Κύριε Θεὲ Ἰσραὴλ...

Then said I, Ah Lord GOD ! ...

And I said, Not so, Lord God of Israel ...

ACTS Ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε ...

10:14.

But Peter said, Not so, Lord ...

EZE. 6:11.

( 511 )<sup>a</sup>

IEZE. 6:11.

: אשר בחרב ברעב ודבר יפלו :

... ἐν ῥομφαίᾳ καὶ ἐν <sup>b</sup> θανάτῳ καὶ ἐν λιμῷ πεσοῦνται.

... for they shall fall by the sword, by the famine, and by the pestilence.

... they shall fall by the sword, and by <sup>c</sup> death, and by famine.

(EZE. 14:21.)

(IEZE. 14:21.)

ארבעת שפטי הרעים חרב

ורעב וחיה רעה ודבר

... τὰς τέσσαρας ἐκδικήσεις μου τὰς πονηρὰς, ῥομφαίαν, καὶ λιμὸν, καὶ θηρία πονηρὰ, καὶ θάνατον ...

... My four sore judgments ... the sword, and the famine, and the noisome beast, and the pestilence..

... My four sore judgments, the sword, and famine, and evil beasts, and <sup>c</sup> death ...

REV. 6:8. ... ἀποκτεῖναι... ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

... to kill with sword, and with hunger, and with death, and with the beasts of the earth.

<sup>a</sup> Compare 2 Sam. 24:13. Jer. 24:10. Eze. 5:12. 33:27.

<sup>b</sup> λ. καὶ ἐν θ. 22, 23, etc.

Compl. <sup>c</sup> That is, pestilence.

EZE. 9:4.

( 512 )

IEZE. 9:4.

...והתית תועל מצחות האנשים...

... καὶ δὸς <sup>b</sup> σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν, κ.τ.λ.

... and <sup>a</sup> set a mark upon the foreheads of the men, etc.

... and put a sign upon the foreheads of the men, etc.

REV. 7:3.<sup>c</sup> ... ἄχρισ οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

... till we have sealed the servants of our God in their foreheads.

REV. 9:4. ... εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

... but only those men which have not the seal of God in their foreheads.

REV. 14:1. ... ἔχουσαι τὸ ὄνομα <sup>d</sup> τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

... having His Father's name written in their foreheads.

<sup>a</sup> ¶ Heb. *mark a mark*. <sup>b</sup> τὸ σημεῖον. XII. and many others. <sup>c</sup> See also, *the mark of the beast*, ch. 13:16. 20:4. <sup>d</sup> Ἀδ. αὐτοῦ καὶ τὸ ὄνομα. G. and S.

EZE. 9:6.

( 513 )

IEZE. 9:6.

...וממקדשי תחלו... ... ἀπὸ τῶν ἁγίων μου ἄρξασθε...

... and begin at My sanctuary ... ... begin at My sanctuary ...

1 PET. 4:17. — ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ...  
— For the time is come that judgment must begin at the house of God ...

EZE. 10:12, etc.

see

EZE. 1:5, etc.

EZE. 12:2.

see

EZE. 3:27.

EZE. 14:8.

( 514 )

IEZE. 14:8.

...והכרתיו מתוך עמי... ... καὶ ἐξαρῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου ...

... and I will cut him off from the midst of My people ... ... and I will take him away from the midst of My people ...

1 COR. 5:2. ... ἵνα <sup>a</sup> ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας.

... that he that hath done this deed might be taken away from among you.

<sup>a</sup> ἀρθῇ. G. and S.

EZE. 14:21.	see	EZE. 6:11.
EZE. 18:13.	see	LEV. 20:9.
EZE. 20:11.	see	LEV. 18:5.
EZE. 20:41.	see	GEN. 8:21.
EZE. 26:7.	see	DEUT. 10:17 (No. 159).

EZE. 26:13.	( 515 ) <sup>a</sup>	IEZE. 26:13.
והשבתי המון שיריך וקול כנוריד לא ישמע עוד :		Καὶ καταλύσει τὸ πλῆθος τῶν μου- σικῶν σου, καὶ ἡ φωνὴ τῶν ψαλτη- ρίων σου οὐ μὴ ἀκουσθῇ <sup>c</sup> ἔτι.
And I will cause the noise of <sup>b</sup> thy songs to cease; and the sound of thy harps shall be no more heard.		And he shall <sup>d</sup> destroy the multi- tude of thy musicians; and the sound of thy psalteries shall be heard no more at all.

REV. 18:22. Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν  
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι ...

And the voice of harpers, and musicians, and of pipers, and  
trumpeters, shall be heard no more at all in <sup>e</sup> thee ...

<sup>a</sup> Comp. Isa. 14:11. 24:8; and see No. 497, supra. <sup>b</sup> Tyros. <sup>c</sup> Many copies add  
ἐν σοι. <sup>d</sup> Gr. dissolve. <sup>e</sup> Babylon.

EZE. 31:6.	( 516 ) <sup>a</sup>	IEZE. 31:6.
במעפתיו קננו כל עוף השמים ...		Ἐν ταῖς παραφυάσιν αὐτοῦ ἐνόσ- σευσαν πάντα τὰ πετεινὰ τοῦ οὐ- ρανοῦ ...
All the fowls of heaven made their nests in his boughs ...		In his boughs all the fowls of heaven made <i>their</i> nests ...

(DAN. 4:12(9).

(DAN. 4:9.)

...ובענפיהו ידרון צפרי שמיא ... <sup>9</sup>	... καὶ ἐν αὐτῷ τὰ πετεινὰ τοῦ οὐ- ρανοῦ ἐνόσσευσον ...
<sup>12</sup> ...and the fowls of the heaven dwelt in the boughs thereof ...	...and in it the fowls of heaven made <i>their</i> nests.

||MATT. 13:32. ... ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς  
κλάδοις αὐτοῦ.

... so that the birds of the air come and lodge in the branches  
thereof.

||MARK 4:32. ... ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ  
κατασκηνοῦν.

... so that the fowls of the air may lodge under the shadow of it.

LUKE 13:19. ...καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

... and the fowls of the air lodged in the branches of it.

<sup>a</sup> See also Eze. 17:23, and Dan. 4:10—12, *infra*.

EZE. 33:4.

see

LEV. 20:9.

EZE. 34:5.

see

NUM. 27:17.

EZE. 37:10.

(517)

IEZE. 37:10.

ותבוא בהם הרוח ויהיו ויעמדו  
על רגליהם

...καὶ εἰσῆλθεν <sup>a</sup> εἰς αὐτοὺς <sup>b</sup> τὸ πνεῦμα, καὶ ἔζησαν, καὶ ἔστησαν ἐπὶ τῶν ποδῶν αὐτῶν...

... and the breath came into them, and they lived, and stood up upon their feet ...

... and the breath came into them, and they lived, and stood upon their feet ...

REV. 11:11. ...πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν <sup>c</sup> ἐπ' αὐτοὺς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν...

... the spirit of life from God entered into them, and they stood upon their feet ...

<sup>a</sup> ἐπ'. 106.

<sup>b</sup> τὸ πν. ζωῆς. 26. πν. ζωῆς. 106.

<sup>c</sup> ἐν αὐτοῖς. G. and S.

EZE. 37:14.

(518) <sup>a</sup>

IEZE. 37:14.

ונתתי רוحي בכם

Καὶ δώσω Πνεῦμά μου εἰς ὑμᾶς...

And (when I) shall put My Spirit in you ...

And I will give My Spirit unto you...

1 THESS. 4:8. ...ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

... but God, who hath also given unto us His Holy Spirit.

<sup>a</sup> Comp. ch. 36:27. 1 Jo. 3:24, 4:13.

<sup>b</sup> ὁμᾶς.

EZE. 37:24.

(519)

IEZE. 37:24.

... ורועה אחד יהיה לכלם

... <sup>a</sup> ἔσται ποιμὴν εἰς πάντων...

... and they all shall have one shepherd ...

... there shall be one shepherd of them all ...

JOHN 10:16. ...καὶ γενήσεται μία ποίμνη, εἰς ποιμήν.

... and there shall be one fold, and one shepherd.

<sup>a</sup> Ad. καὶ. Compl. καὶ ποιμὴν εἰς ἔσται πάντων. XII. and many cursive MSS.

EZE. 37:27.

see

LEV. 26:11, 12.

EZE. 38:2.

(520) <sup>a</sup>

ESA. 38:2.

... שים פניך אל גוג ארץ המגוג  
... נשיא ראש משך ותובל

... στήρισον τὸ πρόσωπόν σου ἐπὶ Γῶγ, καὶ τὴν γῆν τοῦ Μαγῶγ, ἄρχοντα ὥς Μεσὸχ καὶ Θοβὲλ...



... set thy face against Gog, the land of Magog, <sup>b</sup> the chief prince of Meshech and Tubal ...

... set thy face against Gog, and the land of Magog, <sup>c</sup> Rhos the prince of Mesoch and Thobel ...

REV. 20:8. — καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον ...

— and (<sup>d</sup> he) shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ...

<sup>a</sup> See also ch. 39, *passim*. <sup>b</sup> ¶ Or, *prince of the chief*. <sup>c</sup> Or, *the prince of Rhos*. As to the various readings, see the note to this section. <sup>d</sup> Satan.

EZE. 38:19.

( 521 ) <sup>a</sup>

IEZE. 38:19.

אם לא ביום ההוא יהיה רעש גדול על אדמת ישראל :

... Surely in that day there shall be a great shaking in the land of Israel.

... Εἰ μὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται σεισμός μέγας ἐπὶ γῆς Ἰσραὴλ.

... Surely in that day there shall be a great earthquake in the land of Israel.

REV. 11:13. Καὶ ἐν ἐκείνῃ τῇ <sup>b</sup> ὥρᾳ ἐγένετο σεισμός μέγας ...

And the same hour was there a great earthquake ...

<sup>a</sup> Compare Jer. 10:22 (Gr.). Zech. 14:4, 5. Rev. 6:12. 11:19. 16:18. A similar expression occurs Matt. 28:2. and Acts 16:26. <sup>b</sup> ἡμέρα.

EZE. 39:17, 18, 20.

( 522 )

IEZE. 39:17, 18, 20.

... אִמְרָ לְצִפּוֹר כָּל כְּנָף וּלְכָל חַיַּת הַשָּׂדֶה הִקְבְּצוּ וּבִאוּ אֲסָפוּ מִסְבִּיב עַל זִבְחִי ... <sup>18</sup> בָּשָׂר גְּבוּרִים תֹּאכְלוּ וְדָם נְשִׂאֵי הָאָרֶץ תִּשְׁתּוּ ... <sup>20</sup> וּשְׁבַעְתֶּם עַל שְׁלַחְנֵי סוֹם וּרְכָב גְּבוּר וְכָל אִישׁ מִלְחָמָה ...

... Speak <sup>a</sup> unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My <sup>b</sup> sacrifice ... <sup>18</sup> Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth ... --- <sup>20</sup> Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war ...

... Εἰπὸν παντὶ ὀρνέῳ πετεινῷ, καὶ πρὸς πάντα τὰ θηρία τοῦ πεδίου, Συνάχθητε καὶ ἔρχεσθε, συνάχθητε ἀπὸ πάντων τῶν περικύκλῳ ἐπὶ τὴν θυσίαν μου ... <sup>18</sup> κρέα γιγάντων φάγεσθε, καὶ αἷμα ἀρχόντων τῆς γῆς πίεσθε ... --- <sup>20</sup> καὶ ἐμπλησθήσεσθε ἐπὶ τῆς τραπέζης μου, ἵππον καὶ ἀναβάτην καὶ γίγαντα καὶ πάντα ἄνδρα πολεμιστὴν ...

... Say to every winged fowl, and to all the wild-beasts of the field, Gather yourselves and come; gather yourselves from all *places* round about unto My sacrifice ... <sup>18</sup> Ye shall eat the flesh of giants, and drink the blood of princes of the earth. ... --- <sup>20</sup> And ye shall be filled at My table, *devouring* horse and rider, and giant, and every man of war ...

REV. 19:17, 18. ... λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεῦτε <sup>c</sup> καὶ συνάγεσθε εἰς τὸ δεῖπνον <sup>d</sup> τοῦ μεγάλου Θεοῦ, <sup>18</sup> ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων, καὶ τῶν καθημένων ἐπ' αὐτῶν ...

... saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; <sup>18</sup> that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them ...

<sup>a</sup> ἢ Heb. *to the fowl of every wing.* <sup>b</sup> ἢ Or, *slaughter.* <sup>c</sup> συναχθε. G. and S. <sup>d</sup> τὸ μέγα τοῦ Θ. G. and S.

EZE. 40:1-3, 5.

(523) <sup>a</sup>

EZE. 40:1, 3-5.

... היתה עלי יד יחזה ויבא אתי  
שמה: <sup>2</sup> במראות אלהים הביאני  
אל ארץ ישראל ויניחני אל הר  
גבה מאד ועליו כמבנה עיר מננב:  
<sup>3</sup> ויביא אותי שמה והנה איש  
מראהו כמראה נחשת ופתיל  
פשתים בידו וקנה המדה והוא  
עמד בשער: --- <sup>5</sup> ... וימד את רחב  
הבנין קנה אחד וקומה קנה אחד:

... ἐγένετο ἐπ' ἐμέ χεῖρ Κυρίου, καὶ ἤγαγέ με <sup>2</sup> ἐν ὁράσει Θεοῦ εἰς τὴν γῆν Ἰσραὴλ, καὶ ἔθηκε με ἐπ' ὄρος ὑψηλὸν σφόδρα, καὶ ἐπ' αὐτῷ ὡσεὶ οἰκοδομὴ πόλεως ἀπέναντι. <sup>3</sup> καὶ εἰσήγαγέ με ἐκεῖ. καὶ ἰδοὺ ἄνθρωπος, καὶ ἡ ὄρασις αὐτοῦ ἦν ὡσεὶ ὄρασις χαλκοῦ στίλβοντος, καὶ ἐν τῇ χειρὶ αὐτοῦ ἦν σπαρτίον οἰκοδόμων, καὶ κάλαμος μέτρον, καὶ αὐτὸς εἰστήκει ἐπὶ τῆς πύλης. --- <sup>5</sup> ... καὶ διεμέτρησε τὸ προτείχισμα, πλάτος ἴσον τῷ καλᾶμῳ, καὶ τὸ ὕψος αὐτοῦ ἴσον τῷ καλᾶμῳ.

... the hand of the Lord was upon me, and brought me thither. <sup>2</sup> In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, <sup>b</sup> by which *was* as the frame of a city on the south. <sup>3</sup> And he brought me thither, and, behold, *there was* a <sup>c</sup> man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood <sup>d</sup> in the gate. --- <sup>5</sup> ... so he measured the breadth of the building, one reed; and the height, one reed.

... the hand of the Lord was upon me, and led me <sup>2</sup> in a vision of God into the land of Israel, and set me upon a very high mountain, and upon it *was* as it were the building of a city before me. <sup>3</sup> And *He* led me in thither. And, behold, *there was* a man, and his appearance was as the appearance of shining brass; and in his hand was a builders' line, and a measuring reed; and he stood at the gate. --- <sup>5</sup> ... and he measured across the fore-wall; the breadth *was* equal to the reed, and the height of it equal to the reed.

REV. 11:1. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, <sup>c</sup> λέγων, Ἔγρειται, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. <sup>2</sup> καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς ...

And there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. <sup>2</sup> But the court which is without the temple <sup>f</sup> leave out, and measure it not ...

REV.  
21:10,  
15, 16.

Καὶ ἀπήνεγκε με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν <sup>2</sup> τὴν μεγάλην, τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ. --- <sup>15</sup> καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε <sup>h</sup> κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. <sup>16</sup> ... καὶ ἐμέτρησε τὴν πόλιν τῷ καλᾷ μω ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. --- <sup>15</sup> And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. <sup>16</sup> ... and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

<sup>a</sup> See Zech. 2:1, inf. <sup>b</sup> ¶ Or, upon which. <sup>c</sup> See Rev. 21:17. of a man, that is, of the angel. <sup>d</sup> See Rev. 21:12, at the gates twelve angels. <sup>e</sup> Ἀδ. καὶ ὁ ἄγγελος εἰστέκει, as the E.V. <sup>f</sup> ¶ Gr. cast out. <sup>g</sup> Om. τὴν μεγάλην. G. and S. <sup>h</sup> Ἀδ. μέτρον. G. and S.

EZE. 43:2.

see

PSA. 93:4.

EZE. 43:2.

( 524 )

IEZE. 43:2.

והארץ האירה מכבודו :

... καὶ ἡ γῆ ἐξέλαμπεν ὡς φέγγος ἀπὸ τῆς δόξης <sup>a</sup> κυκλόθεν.

... and the earth shined with His glory.

... and the earth shined as light from the glory round about.

REV.  
18:1.

... καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

... and the earth was lightened with his glory.

<sup>a</sup> 22 and several others add αὐτοῦ.

EZE. 47:1, 7, 12.

( 525 )

IEZE. 47:1, 7, 12.

... והנה מים יצאים מתחת מפתן הבית קדימה ... <sup>7</sup> --- ... והנה אל שפתי הנהל עין רב מאד מזה ומוזה : --- <sup>12</sup> ועל הנהל יעלה על שפתו מזה ומוזה כל עין מאכל לא יבול עלהו ולא יתם פרוי לחדשו יבכר ... והיו פרוי למאכל ועלהו לתרופה :

... καὶ ἰδοὺ ὕδωρ ἐξεπορεύετο ὑποκάτωθεν τοῦ αἰθρίου κατὰ ἀνατολὰς ... --- <sup>7</sup> ... καὶ ἰδοὺ ἐπὶ τοῦ χεῖλους τοῦ ποταμοῦ δένδρα πολλὰ σφύδρα ἔνθεν καὶ ἔνθεν. --- <sup>12</sup> καὶ ἐπὶ τοῦ ποταμοῦ ἀναβήσεται, ἐπὶ τοῦ χεῖλους αὐτοῦ ἔνθεν καὶ ἔνθεν, πᾶν ξύλον βρώσιμον, οὐ μὴ παλαιωθῇ ἐπ' αὐτοῦ, οὐδὲ μὴ ἐκλείπῃ ὁ καρπὸς αὐτοῦ, τῆς καινότητος αὐτοῦ <sup>e</sup> πρωτοβολήσῃ ... καὶ ἔσται ὁ καρπὸς αὐτῶν εἰς βρώσιν, καὶ ἀνάβασις αὐτῶν εἰς ὑγίειαν.

... and, behold, waters issued out from under the threshold of the house eastward ... --- <sup>7</sup> ... behold, at the <sup>a</sup> bank of the river *were* very many trees, on the one side and on the other. --- <sup>12</sup> And by the river, upon the bank thereof, on this side and on that side, <sup>b</sup> shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth <sup>c</sup> new fruit according to his months ... and the fruit thereof shall be for meat, and the leaf thereof <sup>d</sup> for medicine.

... and, behold, water issued from under the porch towards the east ... --- <sup>7</sup> ... and, behold, on the bank of the river *were* very many trees, on the one side and on the other. --- <sup>12</sup> And by the river, upon the bank thereof, on this side and on that side, shall grow every <sup>f</sup> fruit tree: *the leaf* shall not fade upon it, neither shall its fruit fail: <sup>g</sup> it shall bring forth the first *fruits* of its early crop ... and their fruit shall be for food, and their foliage for healing.

REV. 22:1, 2. Καὶ ἔδειξέ μοι <sup>h</sup> καθαρὸν ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. <sup>2</sup> ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ <sup>i</sup> ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα <sup>k</sup> ἓνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

And he shewed me a pure river of water of <sup>l</sup> life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on either side of the river, *was there* the <sup>m</sup> tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

<sup>a</sup> ¶ Heb. *lip*. [So the Gr.] <sup>b</sup> ¶ Heb. *shall come up*. [So the Gr.] <sup>c</sup> ¶ Or, *principal*. <sup>d</sup> ¶ Or, *for bruises and sores*. <sup>e</sup> Ad. *eis τοὺς μῆνας αὐτοῦ*. 22, 23, etc. <sup>f</sup> Gr. *edible tree*. <sup>g</sup> Gr. *it shall first-bear* the fruit of its newness. <sup>h</sup> Om. *καθαρόν*. G. and S. <sup>i</sup> ἐκείθεν. <sup>k</sup> Om. *ἓνα*. G. and S. <sup>l</sup> See ver. 9 of the passage of Ezekiel. <sup>m</sup> See No. 6.

EZE. 48:31-33.

(526)

IEZE. 48:31-33.

ישערי העיר על שמות שבטי  
... ישראל שערים שלושה צפונה

And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward, etc.

Καὶ αἱ πύλαι τῆς πόλεως, ἐπ' ὀνόμασι φυλῶν τοῦ Ἰσραήλ. πύλαι τρεῖς πρὸς βορρᾶν, κ.τ.λ.

And the gates of the city *shall be* after the names of the tribes of Israel: three gates on the north, etc.

REV. 21:12, 13. ... ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ. <sup>13</sup> ἀπ' ἀνατολῆς, πυλῶνες τρεῖς· ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες τρεῖς· ἀπὸ δυσμῶν, πυλῶνες τρεῖς.

... and had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes



of the children of Israel: <sup>13</sup> on the east three gates; on the north three gates; on the south three gates; and on the west three gates.

EZE. 48:35.

.( 527 )<sup>a</sup>

IEZE. 48:35.

: ושם העיר מיום יהיה שמה :

... καὶ τὸ ὄνομα τῆς πόλεως, ἃς ἡς  
ἀν ἡμέρας γένηται, <sup>c</sup> ἔσται τὸ ὄνομα  
αὐτῆς.

... and the name of the city from  
*that day shall be*, <sup>b</sup> The LORD is  
there.

... and the name of the city from  
the day that it shall be made, shall  
be the name thereof.

REV.  
3:12.

... καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερου-  
σαλήμ ...

... and the name of the city of My God, *which is* New Jeru-  
salem ...

<sup>a</sup> Comp. Deut. 12:5. Dan. 9:19. Joel 3:21. <sup>b</sup> ¶ Heb. *Jehovah-shammah*. See Exod.  
17:15. Judg. 6:24. <sup>c</sup> The Alex. and Ald. editions and various cursive MSS. add *Κύριος*  
*ἐκεῖ*.

DAN. 1:14.

( 528 )<sup>a</sup>

DAN. 1:14.

: וינסם ימים עשרה :

... καὶ ἐπείρασεν αὐτοὺς ἡμέρας  
δέκα.

... and (he) proved them ten days.

... and (he) proved them ten days.

REV.  
2:10.

... ἵνα πειρασθῇτε· καὶ ἔξετε θλίψιν <sup>b</sup> ἡμερῶν δέκα ...

... that ye may be tried; and ye shall have tribulation ten days ...

<sup>a</sup> See ver. 12. Comp. Gen. 24:55. 1 Sam. 25:38. <sup>b</sup> ἡμέρας.

DAN. 2:8.

( 529 )

DAN. 2:8.

... די עדנא אנתון ובנין ...

... ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε ...

... that ye would <sup>a</sup> gain the time ...

... that ye redeem the time ...

EPI.  
5:16.

— ἐξαγοραζόμενοι τὸν καιρὸν ...

— redeeming the time ...

COT.  
4:5.

... τὸν καιρὸν ἐξαγοραζόμενοι.

... redeeming the time.

<sup>a</sup> ¶ Chald. *buy*.

DAN. 2:35.

( 530 )

DAN. 2:35.<sup>a</sup>

... וכל אתר לא השתכח להון ...

... ὥστε μηδὲν καταλειφθῆναι ἐξ  
αὐτῶν ...

... that no place was found for  
them ...

... so that not one of them was  
left ...

REV.  
12:8.

... <sup>b</sup> οὐτε τόπος εὑρέθη <sup>c</sup> αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

... neither was their place found any more in heaven.

REV.  
20:11.

... καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

... and there was found no place for them.

<sup>a</sup> ... καὶ τόπος οὐχ εὑρέθη αὐτοῖς ... Theod. <sup>b</sup> οὐδὲ. M, G, and S. <sup>c</sup> αὐτῶν.

DAN. 2:37, 47.	see	DEUT. 10:17 (No. 159).
DAN. 2:44.	(531) <sup>a</sup>	DAN. 2:44.
... יְקִים אֱלֹהִים שְׂמִיָּא מַלְכוּ ...		... στήσει ὁ Θεὸς τοῦ οὐρανοῦ βασιλείαν ἄλλην ...
... shall the God of heaven set up a kingdom ...		... the God of heaven shall set up another kingdom ...
MATT. 3:2. .. Μετανοεῖτε· ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. .. Repent ye: for the kingdom of heaven is at hand.		
MATT. 4:17. ... Μετανοεῖτε· ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. ... Repent: for the kingdom of heaven is at hand.		
§MATT. 5:3. ... ἡ βασιλεία τῶν οὐρανῶν. ... the kingdom of heaven.		
MARK 1:15. .. ὅτι Πεπλήρωται ὁ καιρὸς, καὶ ἡγγικεν ἡ βασιλεία τοῦ Θεοῦ ... .. The time is fulfilled, and the kingdom of God is at hand ...		
§LUKE 6:20. ... ἡ βασιλεία τοῦ Θεοῦ. ... the kingdom of God.		
JOHN 3:3, 5. ... ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. --- <sup>5</sup> ... εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ... see the kingdom of God. --- <sup>5</sup> ... enter into the kingdom of God.		
ACTS 1:3. ... τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ... the things pertaining to the kingdom of God.		
ROM. 14:17. Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις ... For the kingdom of God is not meat and drink ...		
REV. 11:15. ... <sup>b</sup> Ἐγένοντο αἱ βασιλείαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ ... ... The kingdoms of this world are become <i>the kingdoms</i> of our <sup>c</sup> Lord, and of His Christ ...		
REV. 12:10. ... Ἄρτι ἐγένετο ... ἡ βασιλεία τοῦ Θεοῦ ἡμῶν ... ... Now is come ... the kingdom of our God ...		
<sup>a</sup> See ch. 7:14. This section contains but a small selection of the N. T. passages which speak of the <i>kingdom of God</i> , etc. See the Note upon it. <sup>b</sup> Ἐγένετο ἡ βασιλεία τοῦ κόσμου. G. and S. Om. τοῦ κόσμου. M. <sup>c</sup> Comp. Ps. 2:2.		

DAN. 3:4.	(532) <sup>a</sup>	DAN. 3:4. <sup>d</sup>
וְכִתְּבָא קְרָא בְּחִיל לְכֹן אֲמַרִין :עַמִּיָּא וְלִשְׁנָא :		Καὶ ὁ κήρυξ ἐκήρυξε τοῖς ὄχλοις· Ἵμῖν παραγγέλλεται, ἔθνη καὶ χώ- ραι, λαοὶ καὶ γλῶσσαι.
Then an herald cried <sup>b</sup> aloud, To you it is commanded, O <sup>d</sup> people, nations, and languages.		And an herald proclaimed unto the multitudes, To you it is commanded, O nations and provinces, people and tongues.

- REV. ... ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους.  
5:9. ... out of every kindred, and tongue, and people, and nation.
- REV. ... ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν ...  
7:9. ... of all nations, and kindreds, and people, and tongues ...
- REV. ... ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.  
10:11. ... before many peoples, and nations, and tongues, and kings.
- REV. ... ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων ...  
11:9. ... they of the people and kindreds and tongues and nations ...
- REV. ... ἐπὶ πᾶσαν φυλὴν <sup>e</sup> καὶ γλώσσαν καὶ ἔθνος.  
13:7. ... over all kindreds, and tongues, and nations.
- REV. ... καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαόν.  
14:6. ... and to every nation, and kindred, and tongue, and people.
- REV. ... Τὰ ὕδατα ... λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι.  
17:15. ... The waters ... are peoples, and multitudes, and nations, and tongues.

<sup>a</sup> See also Dan. 4:1. 6:25.<sup>b</sup> ¶ Chald. *with might*.<sup>c</sup> ¶ Chald. *they command*.<sup>d</sup> Καὶ ὁ κήρυξ ἔβρα ἐν ἰσχυί, Ἰμὴν λέγεται λαοῖς, φυλαί, γλώσσαι. Theod. <sup>e</sup> Ἀδ. καὶ λαόν. G. and S.

DAN. 3:25.

(533)<sup>a</sup>

DAN. 3:92.

לְבַר רִי רַבִּיעִי דְּמָה לְבַר  
:אַלְהִין

... καὶ ἡ ὄρασις τοῦ τετάρτου <sup>b</sup> ὁμοί-  
ωμα ἀγγέλου Θεοῦ.

... and the form of the fourth is  
like the Son of God.

... and the form of the fourth is  
the similitude of an angel of God.

MATT. ... Εἰ Τὸς εἶ τοῦ Θεοῦ ...  
4:3.<sup>c</sup>

... If Thou be the Son of God ...

MARK ... Ἰησοῦ Χριστοῦ, Υἱοῦ τοῦ Θεοῦ.  
1:1.

... of Jesus Christ, the Son of God.

LUKE ... κληθήσεται Υἱὸς Θεοῦ.  
1:35.

... shall be called the Son of God.

JOHN ... ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.  
1:34.

... that This is the Son of God.

ACTS ... Πιστεύω τὸν Υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.  
8:37.<sup>d</sup>

... I believe that Jesus Christ is the Son of God.

ROM. — τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ...  
1:4.

— and declared *to be* the Son of God ...

HEB. ... ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ ...  
7:3.

... but made like unto the Son of God ...

1 JO. ... εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ ...  
3:8.

... For this purpose the Son of God was manifested ...

REV. ... *Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ* ...

2:18. ... These things saith the Son of God ...

<sup>a</sup> Compare Psa. 2:7, *Thou art My Son*. This section contains but a small selection of N.T. passages. <sup>b</sup> *ὁμοία νύμφῃ Θεοῦ*, Theod. <sup>c</sup> Precisely similar is || Luke 4:3.

<sup>d</sup> This verse is not in G. nor in S.

DAN. 4:1 (3:31).

(534)<sup>a</sup>

DAN. 3:99.

שלמכון ישגא ... <sup>31</sup> *Εἰρήνη ὑμῖν πληθυνθείη* <sup>b</sup> ...

<sup>1</sup> ... Peace be multiplied unto you. Peace be multiplied unto you ...

1 PET. ... *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη*.

1:2. ... grace unto you, and peace, be multiplied.

2 PET. — *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη* ...

1:2. — grace and peace be multiplied unto you ...

JUDE — *ἐλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη*.

2. — mercy unto you, and peace, and love, be multiplied.

<sup>a</sup> And see Dan. 6:25, where the words occur in the Chaldee, but not in the LXX.

<sup>b</sup> This version adds, *ἐν παντὶ καιρῷ*, which is neither in the original nor in Theod.

DAN. 4:10<sup>a</sup> (7).

(535)

DAN. 4:2.<sup>b</sup>

... ואלו אילן ... <sup>7</sup> ... καὶ ἰδού, δένδρον, κ.τ.λ.

<sup>10</sup> ... and behold a tree, etc. ... and behold a tree, etc.

MATT. ... καὶ γίνεταί δένδρον, κ.τ.λ.

13:32.<sup>c</sup> ... and (it) becometh a tree, etc.

LUKE ... καὶ ἐγένετο εἰς δένδρον <sup>d</sup> μέγα, κ.τ.λ.

13:19. ... and (it) waxed a great tree, etc.

<sup>a</sup> See verses 12, 20, 21. Ver. 12 is in No. 516.

<sup>b</sup> The verses are misplaced in the

LXX. <sup>c</sup> In || Mark 4:32, the words do not occur.

<sup>d</sup> Om. μέγα.

DAN. 4:12 (9).

see

EZE. 31:6.

DAN. 4:30 (27).

(536)<sup>a</sup>

DAN. 4:27.

... הלא דא היא בבל רבתא ... <sup>27</sup> *Αὕτη ἐστὶ Βαβυλὼν ἡ μεγάλη* ...

<sup>30</sup> ... Is not this great Babylon...? This is Babylon the great ...

REV. ... *Βαβυλὼν* <sup>b</sup> ἡ πόλις ἡ μεγάλη ...

14:8. ... Babylon ... that <sup>c</sup> great city ...

REV. ... *Βαβυλὼν ἡ μεγάλη* ...

16:19. ... great Babylon ...

REV. ... *Βαβυλὼν ἡ μεγάλη* ...

17:5. ... BABYLON THE GREAT ...

REV. ... *Βαβυλὼν ἡ μεγάλη* ...

18:2.<sup>d</sup> ... Babylon the great ...

<sup>a</sup> See No. 398.

<sup>b</sup> Om. ἡ πόλις. G. and S.

<sup>c</sup> Comp. 11:8. 16:19, first clause.

<sup>d</sup> See verses 10, 18, 21.



DAN. 4:

( 537 )<sup>a</sup>

DAN. 4:32.

Not in the Chaldee.

...ὁ χρόνος μου τῆς ἀπολυτρώσεως  
ἦλθε...

... my time of redemption came...

LUKE  
21:28.... διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.  
... for your redemption draweth nigh.<sup>a</sup> Comp. Isa. 63:4, and comp. Rom. 8:23, *the redemption of our body.*

DAN. 4:34 (LXX).

see

DEUT. 10:17 (No. 159).

DAN. 5:4, 23.

( 538 )<sup>a</sup>DAN. 5:3, 23.<sup>b</sup>... ושבחו לאלהי דהבא וכסף  
... נחשא פרזלא אעא ואבנא :  
... ולאליה כסף ודהבא נחשא<sup>23</sup>  
פרזלא אעא ואבנא די לא חוין  
... ולא שמעין ולא ידעין שבחת... καὶ εὐλόγουν τὰ εἰδωλα τὰ χει-  
ροποίητα αὐτῶν. ---<sup>23</sup> ... καὶ ἡνέ-  
σατε πάντα τὰ εἰδωλα τὰ χειρο-  
ποίητα τῶν ἀνθρώπων ...... and (they) praised the gods of  
gold, and of silver, of brass, of iron,  
of wood, and of stone. ---<sup>23</sup> ... and  
thou hast praised the gods of sil-  
ver, and gold, of brass, iron, wood,  
and stone, which see not, nor hear,  
nor know ...... and they praised their idols  
made with hands. ---<sup>23</sup> ... and  
thou hast praised all the idols, the  
work of men's hands ...REV.  
9:20.... οὐτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ  
προσκυνήσωσι τὰ δαιμόνια, καὶ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ  
καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὐτε βλέπειν  
δύνатаι, οὐτε ἀκοῦειν, οὐτε περιπατεῖν.... yet (they) repented not of the works of their hands, that  
they should not worship devils, and idols of gold, and silver,  
and brass, and stone, and of wood: which neither can see, nor  
hear, nor walk.<sup>a</sup> Compare Psa. 115:4—7. 135:15—17.<sup>b</sup> Theod. follows the Chald. very nearly.<sup>c</sup> Ad. τὰ. G. and S.

DAN. 6:22.

( 539 )

DAN. 6:22.<sup>a</sup>... אלהי שלח מלאכה וסגר פם  
... אריותא— καὶ σέσωκέ με ὁ Θεὸς ἀπὸ τῶν  
λεόντων ...My God hath sent His angel, and  
hath shut the lions' mouths ...— and God hath saved me from  
the lions ...HEB.  
11:33.

— οἱ διὰ πίστεως ... ἔφραξαν στόματα λεόντων —

— who through<sup>b</sup> faith ... stopped the mouths of lions —<sup>a</sup> ὁ Θεὸς μου ... ἐνέφραξε τὰ στόματα τῶν λεόντων ... Theod. <sup>b</sup> See Dan. 6:23, *because he believed in his God.*

DAN. 7:3, 7, 8, 21, 24.

(510)<sup>a</sup>

DAN. 7:3, 7, 8, 21, 24.

וארבע חיון רברבן סלקן מן ימא ...  
 באתר דנה חוה הוית בחווי ...<sup>7</sup>  
 ליליא וארו חיוה רבעיא ... וקרנן  
 עשר לה: <sup>8</sup> ... ופם ממלל רברבן:  
 חוה הוית וקרנא דכן עברא ...<sup>21</sup>  
 קרב עם קדישין ויכלה להן: ...  
<sup>24</sup> וקרניא עשרמנה מלכותה עשרה  
 מלכין יקמון ...

And four great beasts came up from the sea<sup>b</sup> ... --- <sup>7</sup> After this I saw in the night visions, and behold a fourth beast ... and it had ten horns. <sup>8</sup> ... and, behold, in this <sup>c</sup> horn were eyes like the eyes of a man, and a mouth speaking great things. --- <sup>21</sup> I beheld, and the same horn made war with the saints, and prevailed against them.<sup>d</sup> --- <sup>24</sup> And the ten horns out of this <sup>e</sup> kingdom are ten kings that shall arise ...

Καὶ τέσσαρα θηρία ἀνέβαινον ἐκ τῆς θαλάσσης ... --- <sup>7</sup> μετὰ δὲ ταῦτα ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς θηρίον τέταρτον ... εἶχε δὲ κέρατα δέκα καὶ βούλαι πολλαὶ ἐν τοῖς κέρασιν αὐτοῦ. <sup>8</sup> ... καὶ ἰδοὺ, ὀφθαλμοὶ ὥσπερ ὀφθαλμοὶ ἀνθρώπων ἐν τῷ κέρατι τούτῳ, καὶ στόμα λαλοῦν μεγάλα, καὶ ἐπολεῖ πόλεμον πρὸς τοὺς ἁγίους. --- <sup>21</sup> καὶ κατενόουν τὸ κέρασ ἐκεῖνο πόλεμον συνιστάμενον πρὸς τοὺς ἁγίους καὶ τροπούμενον αὐτοῖς. --- <sup>24</sup> καὶ τὰ δέκα κέρατα, <sup>f</sup> ἐκ τῆς βασιλείας δέκα βασιλεῖς στήσονται ...

And four beasts came up out of the sea ... --- <sup>7</sup> And after these I saw in a vision of the night a fourth beast ... and it had ten horns, and *there were* many counsels in his horns. <sup>8</sup> ... and, behold, eyes as human eyes *were* in this <sup>c</sup> horn, and a mouth speaking great things, and it made war against the saints. --- <sup>21</sup> And I considered that horn waging war against the saints, and putting them to flight.<sup>d</sup> --- <sup>24</sup> And *as to* the ten horns, out of the kingdom shall arise ten kings ...

REV. 11:7. ... τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει <sup>g</sup> πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς.

... the beast that ascendeth <sup>h</sup> out of the bottomless pit shall make war against <sup>i</sup> them, and shall overcome them, and kill them.

REV. 13:1, 2, 5, 7. Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον <sup>k</sup> κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα ... <sup>2</sup> καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδίλει, καὶ οἱ πόδες αὐτοῦ ὡς <sup>l</sup> ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος ... --- <sup>5</sup> καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα ... --- <sup>7</sup> καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς ...

... and (I) saw a beast rise up out of the sea, having <sup>m</sup> seven heads and ten horns, and upon his horns ten crowns ... <sup>2</sup> And the beast which I saw was like unto a <sup>n</sup> leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion ... --- <sup>5</sup> And there was given unto him a mouth speaking

great things ... --- <sup>7</sup> And it was <sup>o</sup> given unto him to make war with the saints, and to overcome them ...

REV. 17:3,12.<sup>p</sup> ... ἐπὶ θηρίον κόκκινον ... ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. --- <sup>12</sup> καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον ...

... upon a scarlet coloured beast ... having seven heads and ten horns. --- <sup>12</sup> And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ...

<sup>a</sup> See also ver. 20. Comp. ver. 11 with Rev. 17:16, and ver. 25 with Rev. 13:5. <sup>b</sup> The first like a lion (ὡσεὶ λέαινα), the second like to a bear (ὁμοίωσιν ἔχον ἄρκου), the third like a leopard (ὡσεὶ πάρδαλι). <sup>c</sup> The little horn. <sup>d</sup> until the Ancient of days came. <sup>e</sup> The fourth kingdom. <sup>f</sup> ἐκ. supplied from Syr. hex. <sup>g</sup> μετ' αὐτῶν πόλεμον. G. and S. <sup>h</sup> So Rev. 17:8. <sup>i</sup> The two witnesses. <sup>k</sup> κέρατα δέκα καὶ κεφαλὰς ἑπτὰ. G. and S. <sup>l</sup> ἄρκου. G. and S. <sup>m</sup> The third beast of Daniel had four heads (7:6); the dragon of Rev. 12:3, seven heads and ten horns. <sup>n</sup> See note (b). <sup>o</sup> See Dan. 7:6. and dominion was given to it (the third beast). LXX. (Syr. hexapla text) καὶ γλώσσα ἔδωκε αὐτῷ. <sup>p</sup> See also verses 7—9.

DAN. 7:9.

( 541 )

DAN. 7:9.

חזרה הוית עד די כסונ רמיו  
ועתיק יומין יתב ...

I beheld till the thrones were cast down, and the Ancient of days did sit ...

Ἐθεώρουν ἕως ὅτε θρόνοι ἐτέθησαν, καὶ Παλαιὸς ἡμερῶν ἐκάθητο ...

I beheld till the thrones were set, and the Ancient of days did sit ...

REV. 20:4. Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς ...

And I saw thrones, and they sat upon them ...

DAN. 7:9.

( 542 )

DAN. 7:9.<sup>a</sup>

לבושה כתלג חור ושער ראשה  
כעמר נקא כרסיה שביבין די נור  
גלגלוי נור דלק :

... whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

... ἔχων περιβολὴν ὡσεὶ χιόνα, καὶ τὸ τρίχωμα τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον λευκὸν καθαρὸν ὁ θρόνος αὐτοῦ ὡσεὶ φλόξ πυρός.

... having a vesture like snow, and the hair of His head as pure white wool: His throne was like a flame of fire.

MATT. 28:3. ... τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.

... his raiment white as snow.

MARK 9:3. Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στιλβόντα, λευκὰ λίαν ὥς χιών ...

And His raiment became shining, exceeding white as snow ...

REV. 1:14. Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκὸν, ὡς χιών καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός.

His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire.

<sup>a</sup> ... καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. Theod. <sup>b</sup> αὐτοῦ from Syr. hex. <sup>c</sup> Om. ὡς χιών. Comp. || Matt. 17:2. <sup>d</sup> ὡς. G. and S. <sup>e</sup> See No. 553, infra.

DAN. 7:10.	(543) <sup>a</sup>	DAN. 7:10.
אלף אלפים ישמשונה ורבו ... רבון קדמוהי יקומון ... thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him ...	... χίλιαι χιλιάδες ἐθεράπευον αὐ- τὸν, καὶ μυρία μυριάδες παρειστή- κεισαν αὐτῷ ... ... thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him ...	... χίλιαι χιλιάδες ἐθεράπευον αὐ- τὸν, καὶ μυρία μυριάδες παρειστή- κεισαν αὐτῷ ... ... thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him ...
REV. 5:11.	... μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων. ... ten thousand times ten thousand, and thousands of thousands.	

<sup>a</sup> Comp. Ps. 68:17. Matt. 26:53.

DAN. 7:10.	(544)	DAN. 7:10.
: דינא יתב וספרין פתיהו ... the judgment was set, and the books were opened.	... καὶ κριτήριον ἐκάθισε, καὶ βιβλαιοὶ ἠνεώχθησαν. ... and the judgment sat, and the books were opened.	... καὶ κριτήριον ἐκάθισε, καὶ βιβλαιοὶ ἠνεώχθησαν. ... and the judgment sat, and the books were opened.
REV. 20:12.	... καὶ βιβλία ἠνεώχθησαν ... καὶ ἐκρίθησαν οἱ νεκροὶ ... ... and the books were opened ... and the dead were judged ...	
	<sup>a</sup> ἠνοίχθησαν. G. and S.	

DAN. 7:13.	(545) <sup>a</sup>	DAN. 7:13.
חזה הוית בחווי ליליא וארו עם ... ענני שמיא כבר אנש אתה הוא I saw in the night visions, and be- hold <i>One</i> like the Son of man came with the clouds of heaven ...	Ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς, καὶ ἶδον <sup>b</sup> ἐπὶ τῶν νεφελῶν τοῦ οὐ- ρανοῦ ὡς Υἱὸς ἀνθρώπου ἤρχετο ... I saw in a vision of the night, and behold <i>One</i> like <sup>d</sup> the Son of man came upon the clouds of heaven ...	Ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς, καὶ ἶδον <sup>b</sup> ἐπὶ τῶν νεφελῶν τοῦ οὐ- ρανοῦ ὡς Υἱὸς ἀνθρώπου ἤρχετο ... I saw in a vision of the night, and behold <i>One</i> like <sup>d</sup> the Son of man came upon the clouds of heaven ...
MATT. 16:28. <sup>e</sup>	... ἕως ἂν ἴδωσι τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. ... till they see the Son of man coming in His kingdom.	... ἕως ἂν ἴδωσι τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. ... till they see the Son of man coming in His kingdom.
MATT. 24:30. <sup>f</sup>	... καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφε- λῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. ... and they shall see the Son of man coming in the clouds of heaven, with <sup>g</sup> power and great glory.	... καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφε- λῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. ... and they shall see the Son of man coming in the clouds of heaven, with <sup>g</sup> power and great glory.
§MATT. 26:64. <sup>h</sup>	... ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ... hereafter shall ye see the Son of man <sup>i</sup> sitting on the right hand of power, and coming in the clouds of heaven.	... ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ... hereafter shall ye see the Son of man <sup>i</sup> sitting on the right hand of power, and coming in the clouds of heaven.
MARK 13:26.	Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. And then shall they see the Son of man coming in the clouds, with great <sup>g</sup> power and glory.	Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. And then shall they see the Son of man coming in the clouds, with great <sup>g</sup> power and glory.



§MARK 14:62.<sup>b</sup> ... καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

... and ye shall see the Son of man <sup>i</sup>sitting on the right hand of power, and coming in the clouds of heaven.

||LUKE 21:27. Καὶ τότε ὄφονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

And then shall they see the Son of man coming in a cloud, with <sup>g</sup>power and great glory.

REV. 1:7, 13. Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν ... --- <sup>13</sup> ... ὅμοιον Υἱῷ ἀνθρώπου ...

Behold, He cometh with clouds ... --- <sup>13</sup> ... One like unto the Son of man ...

REV. 14:14. Καὶ εἶδον, καὶ ἰδοὺ νεφέλῃ λευκῇ, καὶ ἐπὶ τὴν νεφέλῃν <sup>k</sup>καθήμενος ὅμοιος Υἱῷ ἀνθρώπου ...

And I looked, and behold a white <sup>l</sup>cloud, and upon the cloud One sat like unto the Son of man ...

<sup>a</sup> Comp. Isa. 19:1. For *Son of man*, see No. 251, supra. <sup>b</sup> μετὰ. Theod. <sup>c</sup> ἐρχόμενος. Theod. <sup>d</sup> Or, a son of man. Comp. Dan. 10:16. Eze. 2:1. <sup>e</sup> See also ver. 27. In ||Mark 9:1, it is the kingdom of God come with power: in ||Luke 9:27, only the kingdom of God. <sup>f</sup> See ver. 37, 39, ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. <sup>g</sup> See Dan. 7:14. Matt. 16:27. 25:31, etc. <sup>h</sup> In §Luke 22:69, Ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. <sup>i</sup> See No. 325. <sup>k</sup> καθήμενον ὅμοιον. G. and S. <sup>l</sup> Comp. chap. 20:11, a great white throne.

DAN. 7:22.

( 546 )

DAN. 7:22.

... ודינא יהב לקדישי עליונין ...

... καὶ <sup>a</sup>τὴν κρίσιν ἔδωκε τοῖς ἁγίοις τοῦ Ὑψίστου ...

... and judgment was given to the saints of the Most High ...

... and He gave judgment to the saints of the Most High ...

REV. 20:4.<sup>b</sup> ... καὶ κρίμα ἐδόθη αὐτοῖς ...

... and judgment was given unto them ...

<sup>a</sup> τὸ κρίμα. Theod.

<sup>b</sup> Comp. 1 Cor. 6:2, the saints shall judge the world.

DAN. 7:25.

( 547 )

DAN. 7:25.

... ויתיהבון בידה עד ערן ועדנין  
: ופלג עדן

... καὶ παραδοθήσεται πάντα εἰς τὰς χεῖρας αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἕως ἡμίσιους καιροῦ.

... and they shall be given into his hand until a time and times and the dividing of time.

... and all things shall be given into his hands until a time, and times, and until half a time.

(DAN. 12:7.)

(DAN. 12:7.)

... למועד מועדים וחצי ...

... εἰς καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ ...

... for a time, times, and <sup>a</sup>an half ...

... for a time, and times, and half a time ...

REV. ... ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ...  
 12:14. ... where she is nourished for a time, and times, and half a time ...  
<sup>a</sup> ¶ Or, *part*.

DAN. 7:26. (548) DAN. 7:26.<sup>a</sup>  
 : להשמדה ולהובדה עד סופא ... καὶ βουλεύσονται μιᾶναι καὶ  
 ...to consume and to destroy *it* ... ἀπολέσαι ἕως τέλους.  
 unto the end. ... and they shall take counsel to  
 pollute and to destroy *it* unto the  
 end.

2 THESS. ... ὃν ὁ Κύριος <sup>b</sup> ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ  
 2:8. καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.  
 ...whom the Lord shall consume with the spirit of His mouth,  
 and shall destroy with the brightness of His coming.  
<sup>a</sup> τοῦ ἀφανίσει καὶ τοῦ ἀπ. ἕως τ. Theod. <sup>b</sup> Ad. Ἰησοῦς. G. and S.

DAN. 8:10. (549) DAN. 8:10.  
 ותפל ארצה מן הצבא ומן הכוכבים ... καὶ ἐρράχθη ἐπὶ τὴν γῆν <sup>a</sup> ἀπὸ  
 τῶν ἀστέρων ...  
 ...and it cast down *some* of the ... and *some* of the stars were cast  
 host and of the stars to the ground... down upon the ground ...  
 REV. Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ  
 12:4. ἔβαλεν αὐτοὺς εἰς τὴν γῆν ...  
 And his tail drew the third part of the stars of heaven, and did  
 cast them to the earth ...  
<sup>a</sup> ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ἀπὸ τῶν ἀστρων. Theod.

DAN. 8:13. (550)<sup>a</sup> DAN. 8:13.  
 ... והפשע שמם ... καὶ ἡ ἁμαρτία ἐρημώσεως ...  
 ... and the transgression <sup>b</sup> of desolation ... and the sin of desolation ...  
 ...and the transgression ...

(DAN. 9:27.) (DAN. 9:27.)  
 ... ועל כנף שקוצים משמם ועד כלה ונחרצה תתך על שומם : ... καὶ ἐπὶ τὸ ἱερόν βδέλυγμα τῶν  
 ἐρημώσεων ἔσται ἕως συντελείας, καὶ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.  
 ...<sup>c</sup>and for the overspreading of ... and upon the <sup>e</sup>temple shall be  
 abominations He shall make *it* de- the abomination of desolations,  
 solate, even until the consumma- until the consummation, and a  
 tion, and that determined shall be consummation shall be put upon  
 poured <sup>d</sup>upon the desolate. the desolation.

(DAN. 11:31.) (DAN. 11:31.)  
 ; ונתנו השקוץ משמם ... καὶ δώσουσι βδέλυγμα <sup>e</sup> ἐρημώ-  
 σεως.

... and they shall place the abomination that <sup>r</sup>maketh desolate.

(DAN. 12:11.)

... לתת שרץ ונחש

... <sup>i</sup>the abomination that <sup>k</sup>maketh desolate ...

||<sup>MA</sup>TT. 24:15. "Οταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω)—

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:)—

||<sup>MA</sup>RK 13:14. "Οταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, <sup>m</sup>τὸ ρηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὼς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νοεῖτω) ...

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) ...

<sup>a</sup> Comp. 1 Macc. 1:54. <sup>b</sup> Or, making desolate. <sup>c</sup> Or, and upon the battlements shall be the idols of the desolator. <sup>d</sup> Or, upon the desolator. <sup>e</sup> Or, holy place. <sup>f</sup> Or, astonisheth. <sup>g</sup> ἡφανισμένον. Theod. <sup>h</sup> Gr. give. <sup>i</sup> See the margin. <sup>k</sup> Or, astonisheth. <sup>l</sup> Comp. ||<sup>LU</sup>KE 21:20. <sup>m</sup> Om. τὸ ρ... προφήτου.

DAN. 8:25.

see

DEUT. 10:17 (No. 159).

DAN. 8:26.

(551)

DAN. 8:26.

: סתם החזון כי לימים רבים ...

... <sup>a</sup>πεφραγμένον τὸ ὄραμα· ἔτι γὰρ εἰς ἡμέρας πολλάς.

... shut thou up the vision; for it shall be for many days.

... the vision is closed up; for it is yet for many days.

(DAN. 12:4.) <sup>b</sup>

(DAN. 12:4.)

סתר הדברים וחתם הספר עד עת קץ ...

... <sup>c</sup>κάλυψον τὰ προστάγματα καὶ σφράγισον τὸ βιβλίον ἕως καιροῦ συντελείας ...

... shut up the words, and seal the book, even to the time of the end...

... hide the precepts, and seal up the book, until the time of the end ...

REV. 10:4. ... Σφράγισον ἃ ἐλάλησα αἱ ἑπτὰ βρονταὶ ...

... Seal up those things which the seven thunders uttered ...

REV. 22:10. ... Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστίν.

... Seal not the sayings of the prophecy of this book: <sup>d</sup>for the time is at hand.

<sup>a</sup> σφράγισον τὴν ὕπασιν, ὅτι εἰς ἡ. π. Theod. <sup>b</sup> See ver. 9. <sup>c</sup> ἔμψαξον τοὺς λόγους, καὶ σφράγισον τὸ β. Theod. <sup>d</sup> Comp. ch. 1:3.

DAN. 9:4.

see

EXOD. 20:6.

DAN. 9:18.

(552)

DAN. 9:18.

... כִּי לֹא עַל צְדָקָתֵינוּ אֵנָּחֵנוּ  
מִפִּילִים תְּחִנּוּנֵינוּ לִפְנֵיךָ כִּי עַל  
רַחֲמֶיךָ הַרְבִּים :

... for we do not <sup>a</sup>present our supplications before Thee for our righteousnesses, but for Thy great mercies.

... οὐ γὰρ ἐπὶ τῇ δικαιοσύνῃ ἡμῶν ἡμεῖς δεόμεθα ἐν ταῖς προσευχαῖς ἡμῶν ἐνώπιόν σου, ἀλλὰ διὰ τὸ σὸν ἔλεος, Κύριε, συ ἱλάτευσον <sup>b</sup> ἡμῖν.

... for we do not plead our righteousness in our prayers before Thee, but *say*, for Thy mercy, O Lord, be propitious unto us.

TIT.  
3:5.

— οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ <sup>c</sup> ἔλεον ἔσωσεν ἡμᾶς ...

— not by works of righteousness which we have done, but according to His mercy He saved us ...

<sup>a</sup> ¶ Heb. *cause to fall*.

<sup>b</sup> ἡμῖν from Syr. hex.

<sup>c</sup> ἔλεος.

DAN. 9:27.

see

DAN. 8:13.

DAN. 10:5, 6.

(553) <sup>a</sup>

DAN. 10:5, 6.

... והנה איש אחד לבוש בדים  
: ומתניו חגרים בכתם אופו  
: וגויתו כתרשיש ופניו כמראה  
ברק ועיניו כלפיד אש וזרעתי  
ומרגלתי כעין נהשת קלל וכול  
דבריו כקול המון :

... and behold <sup>a</sup> a certain Man clothed in linen, whose loins *were* girded with fine gold of Uphaz: <sup>6</sup> His body also *was* like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in colour to polished brass, and the voice of His words like the voice of a multitude.

... καὶ ἰδοὺ, ἄνθρωπος εἰς ἐνδεδυμένος βύσσινα, καὶ τὴν ὀσφύν <sup>b</sup> αὐτοῦ περιεζωσμένος <sup>c</sup> ἦν βυσσίνῳ, καὶ ἐκ μέσου αὐτοῦ φῶς, καὶ τὸ στόμα αὐτοῦ ὡσεὶ θαλάσσης, <sup>6</sup> καὶ τὸ πρόσωπον αὐτοῦ ὡσεὶ ὄρασις ἀστραπῆς, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ λαμπάδες πυρός, καὶ οἱ βραχίονες αὐτοῦ καὶ οἱ πόδες <sup>d</sup> αὐτοῦ ὡσεὶ χαλκὸς ἐξαστράπτων, καὶ φωνὴ λαλιᾶς αὐτοῦ ὡσεὶ φωνὴ θορύβου.

... and behold a Man clothed in a linen garment, and He was girt about His loins with a linen girdle, and light *proceeded* <sup>f</sup> from Him, and His <sup>g</sup> voice *was* as the sea, <sup>6</sup> and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet as shining brass, and the voice of His speech as the voice of a multitude.

MATT.  
28:3.

Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή ...

His <sup>h</sup> countenance was like lightning ...

REV.

1:13-15.

... ἐνδεδυμένον ποδιῶν, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνῃ χρυσῇ· <sup>14</sup> ... καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός·



<sup>15</sup> καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.

... One ... clothed with a garment down to the foot, and <sup>i</sup> girt about the paps with a golden girdle. <sup>14</sup> ... and His eyes *were* as a flame of fire; <sup>15</sup> and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound <sup>k</sup> of many waters.

REV. 2:18. ... ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ.

... the Son of God, who hath His eyes like unto a flame of fire, and His feet *are* like fine brass.

REV. 19:12. — οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρὸς ...  
— His eyes *were* as a flame of fire ...

<sup>a</sup> See No. 542. <sup>b</sup> αὐτοῦ. Syr. hex. <sup>c</sup> ἦν. Syr. hex. <sup>d</sup> αὐτοῦ. Syr. hex.  
<sup>e</sup> ¶ Heb. *one Man*. [So the Gr.] <sup>f</sup> Gr. *out of the midst of*. <sup>g</sup> Gr. *mouth*. <sup>h</sup> An angel's.  
<sup>i</sup> Comp. ch. 15:6, *seven angels*. <sup>k</sup> See No. 313.

DAN. 10:13, 21.

( 554 )

DAN. 10:13, 21.

מִיכָאֵל אֶחָד הַשְּׂרִים הָרָאשִׁים ...  
: מִיכָאֵל שְׂרָכֶם : <sup>21</sup> --- ...

... Μιχαήλ, εἰς τῶν ἀρχόντων τῶν πρώτων ... --- <sup>21</sup> ... Μιχαήλ ὁ ἄγγελος.

... Michael, <sup>a</sup> one of the chief princes ... --- <sup>21</sup> ... Michael your prince.

... Michael, one of the chief princes ... <sup>21</sup> ... Michael the angel.

(DAN. 12:1.)

(DAN. 12:1.)

... מִיכָאֵל הַשֵּׁר הַגָּדוֹל ...

... Μιχαήλ ὁ ἄγγελος ὁ μέγας ...

... Michael ... the great prince ...

... Michael the great angel ...

JUDE 9.<sup>b</sup> Ὁ δὲ Μιχαήλ ὁ ἀρχάγγελος ...  
Yet Michael the archangel ...

REV. 12:7. ... ὁ Μιχαήλ καὶ οἱ ἄγγελοι αὐτοῦ ...  
... Michael and his angels ...

<sup>a</sup> ¶ Or, *the first*. <sup>b</sup> Comp. 2 Pet. 2:11, *angels*.

DAN. 11:30.

( 555 )

DAN. 11:30.

... וּבָאוּ בּוֹ צִיִּים כְּתִים ...

Καὶ <sup>a</sup> ἥξουσιν Ῥωμαῖοι καὶ ἐξώσουσιν αὐτὸν ...

For the ships of Chittim shall come against him ...

And the Romans shall come and expel him ...

JOHN 11:48. ... καὶ ἐλεύσονται οἱ Ῥωμαῖοι ...  
... and the Romans shall come ...

<sup>a</sup> εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι. Theod.

DAN. 11:31.

see

DAN. 8:13.

DAN. 11:36.	( 556 )	DAN. 11:36.
... ויתרומם ויתגדל על כל אל ...		... καὶ παροργισθήσεται καὶ ὑψωθήσεται ἐπὶ πάντα θεόν ...
... and he shall exalt himself, and magnify himself above every god...		... and he shall be provoked, and shall be exalted above every god ...
2 THESS. — ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεόν 2:4. ἢ σέβασμα ...		
— who opposeth and exalteth himself above all that is called God, or that is worshipped...		

DAN. 12:1.	see	DAN. 10:13, 21.
DAN. 12:1.	( 557 ) <sup>a</sup>	DAN. 12:1.
והיתה עת צרה אשר לא נחיתה ... ... מהיות גוי עד העת ההיא		... <sup>b</sup> ἐκείνη ἡ ἡμέρα θλίψεως, οἷα οὐκ ἐγενήθη ἀφ' οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης ...
... and there shall be a time of trouble, such as never was since there was a nation <i>even</i> to that same time ...		... that day <i>shall</i> be a day of trouble, such as was not since men were, <i>even</i> unto that day ...
MATT. 24:21. Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.		
For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.		
MARK 13:19. Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.		
For <i>in</i> those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.		
REV. 7:14. ... Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης ...		
... These are they which came out of great tribulation ...		
REV. 16:18. ... καὶ σεισμὸς ἐγένετο μέγας, ὅσος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας.		
... and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake <i>and</i> so great.		
<sup>a</sup> Comp. Ex. 9:24. Joel 2:2. <sup>b</sup> καὶ ἔσται καιρὸς θλίψεως, θλίψις οἷα οὐ γέγονεν ἀφ' οὗ γεγένηται ἔθνος ἐν τῇ γῇ, ἕως τοῦ καιροῦ ἐκείνου. Theod.		

DAN. 12:1.	( 558 ) <sup>a</sup>	DAN. 12:1.
: כל הנמצא כתוב בספר ...		... <sup>b</sup> ὃς ἂν εὑρεθῇ ἐγγεγραμμένος ἐν τῷ βιβλίῳ.
... every one that shall be found written in the book.		... whoever <sup>c</sup> shall be found written in the book.

REV. 13:8. ... ὧν οὐ γέγραπται <sup>d</sup> τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς ...  
... whose names are not written in the book of life ...

REV. 17:8. ... ὧν οὐ γέγραπται <sup>e</sup> τὰ ὀνόματα ἐπὶ <sup>f</sup> τὸ βιβλίον τῆς ζωῆς ...  
... whose names were not written in the book of life ...

REV. 20:15. Καὶ εἴ τις οὐχ εὐρέθη ἐν <sup>g</sup> τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ...  
And whosoever was not found written in the book of life ...

REV. 21:27. ... εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.  
... but they which are written in the Lamb's book of life.

<sup>a</sup> See Nos. 113 and 296; also Luke 10:20. Heb. 12:23. Rev. 21:12. <sup>b</sup> πᾶς ὁ γεγραμμένος ἐν τῇ βίβλῳ. Theod. <sup>c</sup> Gr. was. <sup>d</sup> τὸ ὄνομα ἐν τῷ βιβλίῳ. G. and S. <sup>e</sup> τὸ ὄνομα. S. <sup>f</sup> τοῦ βιβλίου. <sup>g</sup> τῷ βιβλίῳ.

DAN. 12:2.

(559)

DAN. 12:2.

... אלה לחי עולם ואלה לחרפות  
: לדראון עולם

... some to everlasting life, and  
some to shame and everlasting  
contempt.

... <sup>a</sup> οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ  
εἰς ὀνειδισμόν, οἱ δὲ εἰς διασπορὰν  
καὶ αἰσχύνην αἰώνιον.

... some to life eternal, and some  
to reproach, and some to dispersion  
and everlasting shame.

MATT. 25:46. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς  
ζωὴν αἰώνιον.

And these shall go away into everlasting punishment; but the  
righteous into life eternal.

<sup>a</sup> οὗτοι εἰς ζ. αἰ. καὶ οὗτοι εἰς ὀν. καὶ εἰς αἰσχ. αἰ. Theod.

DAN. 12:3.

(560) <sup>a</sup>

DAN. 12:3.

... והמשבילים יזהרו כזהר הרקיע

And they that be <sup>b</sup> wise shall shine  
as the brightness of the firma-  
ment ...

Καὶ οἱ συνιέντες <sup>c</sup> φανούσιν ὡς  
φωστήρες τοῦ οὐρανοῦ ...

And the wise shall shine as the  
lights of heaven ...

MATT. 13:43. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ  
Πατρὸς αὐτῶν ...

Then shall the righteous shine forth as the sun in the kingdom  
of their Father ...

<sup>a</sup> Comp. Wisd. 3:7. 1 Cor. 15:41, 42. <sup>b</sup> ¶ Or, teachers. <sup>c</sup> λάμψουσιν ὡς ἡ λαμπρότης  
τοῦ στερεώματος. Theod.

DAN. 12:4.

see

DAN. 8:26.

K K

DAN. 12:7.

( 561 ) <sup>a</sup>

DAN. 12:7.

ואשמע את האיש לבוש הבדים  
אשר ממעל למימי היאר וירם  
ימינו ושמאלו אל השמים וישבע  
... בחי העולם

Καὶ ἤκουσα τοῦ περιβεβλημένου  
τὰ βύσσινά, ὃς ἦν ἐπάνω τοῦ ὕδα-  
τος τοῦ ποταμοῦ, <sup>b</sup> ἕως καιροῦ συν-  
τελείας, καὶ ὑψωσε τὴν δεξιὰν  
αὐτοῦ καὶ τὴν ἀριστερὰν αὐτοῦ εἰς  
τὸν οὐρανὸν καὶ <sup>c</sup> ὤμοσε τὸν ζῶντα  
εἰς τὸν αἰῶνα Θεόν ...

And I heard the man clothed in  
linen, which *was* upon the waters  
of the river, when he held up his  
right hand and his left hand unto  
heaven, and sware by Him that  
liveth for ever ...

And I heard the *man* clothed in  
linen, who was upon the water of  
the river unto the time of the con-  
summation, and he lifted up his  
right *hand* and his left to heaven,  
and sware by God that liveth for  
ever ...

REV.

10:5, 6.

Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς  
γῆς, ἦρε τὴν χεῖρα αὐτοῦ <sup>d</sup> εἰς τὸν οὐρανὸν, <sup>e</sup> καὶ ὤμοσεν <sup>e</sup> ἐν τῷ  
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων ...

And the angel which I saw stand upon the sea and upon the  
earth lifted up his hand to heaven, <sup>e</sup> and sware by Him that  
liveth for ever and ever ...

<sup>a</sup> Comp. Deut. 32:40.  
εἰς τὸν αἰῶνα. Theod.

<sup>b</sup> ἕως κ. σ. seems an interpolation.  
<sup>d</sup> Ad. τὴν δεξιάν. G. and S.

<sup>c</sup> ὤμοσεν ἐν τῷ ζῶντι  
<sup>e</sup> Om. ἐν.

DAN. 12:7.

see

DAN. 7:25.

DAN. 12:11.

see

DAN. 8:13.

Hos. 1:10 (2:1).

( 562 ) <sup>a</sup>

OSE. 1:10.

... והיה במקום אשר יאמר להם  
לא עמי אתם יאמר להם בני  
אל חי :

... καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρ-  
ρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς,  
<sup>c</sup> κληθήσονται <sup>d</sup> καὶ αὐτοὶ υἱοὶ Θεοῦ  
ζώντος.

<sup>10</sup> ... and it shall come to pass *that*  
<sup>b</sup> in the place where it was said  
unto them, Ye *are* not My people,  
*there* it shall be said unto them, Ye  
*are* the sons of the living God.

... and it shall come to pass, *that*  
in the place where it was said unto  
them, Ye *are* not My people, even  
they shall be called the sons of the  
living God.

ROM.

9:25, 26.

— ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, <sup>e</sup> ... <sup>26</sup> Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρ-  
ρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ  
ζώντος.

— As He saith also in Osee, ... <sup>26</sup> And it shall come to pass,  
*that* in the place where it was said unto them, Ye *are* not My  
people; there shall they be called the children of the living  
God.



1 Jo. 3:1.<sup>f</sup> ... ἵνα τέκνα Θεοῦ κληθῶμεν ...  
... that we should be called the sons of God ...

<sup>a</sup> See also John 1:12. Rom. 8:14, 19. Phil. 2:15. <sup>b</sup> ¶ Or, *instead of that*. <sup>c</sup> Many copies add *ἐκεῖ*. <sup>d</sup> Om. καὶ αὐτοί. Compl. and many others. <sup>e</sup> See No. 563. <sup>f</sup> See ver. 2.

Hos. 2:23 (25).

( 563 )

OSE. 2:23.

וְרַחֲמֵי אֶת לֹא רַחֲמָה וְאִמְרָתִי  
לֹא עָמִי עָמִי אֶתָּה ...<sup>23</sup>

...<sup>a</sup> καὶ ἀγαπήσω τὴν οὐκ ἠγαπη-  
μένην, καὶ ἐρῶ τῷ οὐ λαῷ <sup>b</sup> μου,  
λαὸς μου εἰ σύ ...

<sup>23</sup> ... and I will have mercy upon  
her that had not obtained mercy;  
and I will say to *them which were*  
not My people, Thou art My peo-  
ple ...

... and I will love her that was not  
beloved, and I will say to that  
*which was* not My people, Thou  
art My people ...

ROM. 9:25. — ὡς καὶ ἐν τῷ Ὠσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου, λαόν μου  
καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.

— As He saith also in Osee, I will call them My people, which  
were not My people; and her beloved, which was not beloved.

1 PET. 2:10. — οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ  
ἐλεηθέντες.

— which in time past *were* not a people, but *are* now the people  
of God: which had not obtained mercy, but now have obtained  
mercy.

<sup>a</sup> καὶ ἐλεήσω τὴν οὐκ ἠλεημένην. XII. and many others. <sup>b</sup> Om. μου. 53. 153.

Hos. 6:2.

( 564 )<sup>a</sup>

OSE. 6:2.

... בְּיוֹם הַשְּׁלִישִׁי יִקְמְנוּ ...

...<sup>b</sup> ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἐξανα-  
στησόμεθα ...

... in the third day He will raise  
us up ...

... in the third day we shall be  
raised up ...

¶ MATT. 16:21.<sup>c</sup> ... καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

... and be raised again the third day.

¶ MATT. 17:23. ... καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται ...

... and the third day He shall be raised again ...

¶ MATT. 20:19. ... καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

... and the third day He shall rise again.

¶ MARK 9:31. ...<sup>d</sup> τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

... He shall rise the third day.

¶ MARK 10:34. ... καὶ <sup>d</sup> τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

... and the third day He shall rise again.

¶ LUKE 9:22. ... καὶ τῇ τρίτῃ ἡμέρᾳ <sup>e</sup> ἐγερθῆναι.

... and be raised the third day.

† LUKE 18:33. ... καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

... and the third day He shall rise again.

LUKE 24:7, 46. ... καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήναι. --- <sup>46</sup> ... καὶ ἀναστήναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ.

... and the third day rise again. --- <sup>46</sup> ... and to rise from the dead the third day.

1 COR. 15:4. ... καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς.

... and that He rose again the third day, according to the scriptures.

<sup>a</sup> Compare the texts mentioned in the Note to this section. <sup>b</sup> ἐν τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. <sup>c</sup> || Mark 8:31, ... after three days ... <sup>d</sup> μετὰ τρεῖς ἡμέρας. <sup>e</sup> ἀναστήναι.

Hos. 6:6.

( 565 )

OSE. 6:6.

... כִּי חֲסֵד חָפְצְתִּי וְלֹא זֶבַח Διότι <sup>a</sup> ἔλεος θέλω <sup>b</sup> ἢ θυσίαν ...

For I desired mercy, and not sacrifice ...

For I desire mercy rather than sacrifice ...

MATT. 9:13. Πορευθέντες δὲ μάθετε τί ἐστίν, <sup>c</sup> Ἐλεον θέλω, καὶ οὐ θυσίαν ...  
But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice ...

MATT. 12:7. Εἰ δὲ ἐγνώκετε τί ἐστίν, <sup>c</sup> Ἐλεον θέλω καὶ οὐ θυσίαν ...  
But if ye had known what *this* meaneth, I will have mercy, and not sacrifice ...

<sup>a</sup> Many copies ἔλεον. <sup>b</sup> καὶ οὐ θυσίαν. XII. Compl. and many others. <sup>c</sup> Ἐλεος.

Hos. 6:7.

( 566 )

OSE. 6:7.

... והמה כאדם עברו ברית אὐτοὶ δὲ εἰσιν ὡς ἄνθρωπος παραβαίνων διαθήκην ...

But they <sup>a</sup> like men have transgressed the covenant ...

But they are as a man transgressing a covenant ...

ROM. 5:14. ... καὶ ἐπὶ τοὺς <sup>b</sup> μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ ...

... even over them that had not sinned after the similitude of Adam's transgression ...

<sup>a</sup> ¶ Or, like Adam. Job 31:33.

<sup>b</sup> Om. μὴ. G. marg.

Hos. 8:10.

see

DEUT. 10:17 (No. 159).

Hos. 9:7.

( 567 )<sup>a</sup>

OSE. 9:7.

... באו ימי הפקדה באו ימי השלם Ἕκασιν αἱ ἡμέραι τῆς ἐκδικήσεως, Ἕκασιν αἱ ἡμέραι τῆς ἀνταποδόσεώς σου ...

The days of visitation are come, the days of recompence are come ...

The days of vengeance are come, the days of thy recompence are come ...

LUKE 21:22. "Οτι ἡμέραι ἐκδικήσεως αὐται εἰσι, τοῦ <sup>b</sup> πληρωθῆναι πάντα τὰ γεγραμμένα.

For these be the days of vengeance, that all things which are written may be fulfilled.

<sup>a</sup> Comp. Jer. 46:10.

<sup>b</sup> πλησθῆναι. G. and S.

Hos. 10:8.

(568) <sup>a</sup>

Ose. 10:8.

... ואמרו להרים כסונו ולגבעות  
: נפלו עלינו

... καὶ ἐροῦσι τοῖς ὄρεσι, <sup>b</sup> Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς, Πέσατε ἐφ' ἡμᾶς.

... and they shall say to the mountains, Cover us; and to the hills, Fall on us.

... and they shall say to the mountains, Cover us; and to the hills, Fall on us.

LUKE 23:30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

REV. 6:16. — καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς...

— and (they) said to the mountains and rocks, Fall on us, and hide us...

<sup>a</sup> Comp. No. 371.  
Comp. No. 372.

<sup>b</sup> Πέσετε, κ.τ.λ. (as in Luke.) III. 42. 106.

<sup>c</sup> from the face, etc.

Hos. 11:1.

(569)

Ose. 11:1.

כי נער ישראל ואהבהו וממצרים  
... קראתי לבני

... ὅτι νήπιος Ἰσραὴλ, καὶ ἐγὼ ἠγάπησα αὐτὸν, καὶ <sup>a</sup> ἐξ Αἰγύπτου <sup>b</sup> μετεκάλεσα τὰ τέκνα αὐτοῦ.

When Israel was a child, then I loved him, and called My son out of Egypt.

... for when Israel was a babe, then I loved him, and out of Egypt did I call his children.

MATT. 2:15. ... ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ <sup>c</sup> τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν Υἱόν μου.

... that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son.

<sup>a</sup> ἀπὸ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Aquila. — ἐξ Αἰγύπτου κεκλήται υἱός μου. Symm. — ἐκάλεσα υἱόν μου ἐξ Αἰγύπτου. Theodotion.

<sup>b</sup> ἐκάλεσα. 240.

<sup>c</sup> Om. τοῦ.

Hos. 12:8.

(570) <sup>a</sup>

Ose. 12:8.

... אך עשרתי מצאתי און לי

... Πλὴν πεπλούτηκα, εὗρηκα ἀναψυχὴν ἐμαντῶ...

... Yet <sup>b</sup> I am become rich, I have found me out substance...

... Yet I am become rich, I have found myself refreshment...

- REV. — ὅτι λέγεις ὅτι Πλούσιός εἰμι, καὶ πεπλούτηκα ...  
 3:17. — Because thou sayest, I am rich, and increased with goods ...  
<sup>a</sup> Comp. Luke 12:19. 1 Cor. 4:8. <sup>b</sup> Ephraim.

Hos. 13:14.

( 571 )

OSE. 13:14.

אֲהִי דַבְרִיךָ מוֹת אֲהִי קִטְבְךָ  
 ... שְׁאוֹל

... ποῦ ἢ <sup>a</sup> δίκη σου θάνατε ; ποῦ  
 τὸ κέντρον σου ἄδη ; ...

... O death, I will be thy plagues ;  
 O grave, I will be thy destruc-  
 tion ...

... Where is thy cause, O death ?  
 Where is thy sting, O hades ? ...

1 COR. ΠΟΥ <sup>b</sup> σου, θάνατε, τὸ κέντρον ; ποῦ σου, ἄδη, τὸ νίκος ; <sup>56</sup> Τὸ  
 15: δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία ...  
 55, 56.

O death, where is thy sting ? O <sup>c</sup> grave, where is thy victory ?  
<sup>56</sup> The sting of death is sin ...

<sup>a</sup> νίκη. 130. 311. <sup>b</sup> Some copies read, Ποῦ σου θ. τὸ νίκος ; ποῦ σου θάνατε τὸ κέντρον ;  
<sup>c</sup> ¶ Or, hell.

Hos. 14:2.

see

ISA. 57:19 (No. 466).

JOEL 1:6.

( 572 )

JOEL 1:6.

... שְׁנֵי שְׁנֵי אֲרִיָּה ...

... οἱ ὀδόντες αὐτοῦ ὀδόντες λέον-  
 τος ...

... whose teeth are the teeth of a  
 lion ...

... the teeth thereof as the teeth  
 of a lion ...

REV. ... καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.  
 9:8.

... and their teeth were as the teeth of lions.

JOEL 2:4, 5.

( 573 )

JOEL 2:4, 5.

כְּקוֹל <sup>5</sup> ... כְּמִרְאָה סוּסִים מֵרֶאֱחֵי  
 מִרְכָּבוֹת עַל רֹאשֵׁי הַהָרִים ... כַּעַם  
 עֲצוֹם עֲרוֹךְ מִלְחָמָה :

Ὡς ὁρασις ἵππων ἢ ὁρασις αὐτῶν  
 ... <sup>5</sup> ὡς φωνὴ ἁρμάτων ἐπὶ τὰς κο-  
 ρυφὰς τῶν ὀρέων ... καὶ ὡς λαὸς  
 πολὺς καὶ ἰσχυρὸς παρατασσόμε-  
 νος εἰς πόλεμον.

The appearance of them is as the  
 appearance of horses ... <sup>5</sup> Like the  
 noise of chariots on the tops of the  
 mountains ... as a strong people  
 set in battle array.

The appearance of them is as the  
 appearance of horses ... <sup>5</sup> As the  
 noise of chariots upon the tops of  
 the mountains ... and as a great  
 and strong people marshalled for  
 battle.

REV. Καὶ τὰ ὁμοιώματα τῶν ἀκριδῶν ὅμοια ἵπποις ἡτοιμασμένοις εἰς  
 9:7, 9.<sup>a</sup> πόλεμον... --- <sup>9</sup> ... καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ  
 ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

And the shapes of the locusts were like unto horses prepared  
 unto battle ... --- <sup>9</sup> ... and the sound of their wings was as the  
 sound of chariots of many horses running to battle.

<sup>a</sup> Comp. Exod. 10. Wisd. 16:9.



JOEL 2:10.

see

ISA. 13:10.

JOEL 2:11.

( 574 )<sup>a</sup>

JOEL 2:11.

... כי גדול יום יהוה ונורא מאד  
ומי יכילנו :

... for the day of the Lord is great  
and very terrible; and who can  
abide it?

REV.  
6:17.

— ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται  
σταθῆναι ;

— for the great day of His wrath is come; and who shall be  
able to stand?

<sup>a</sup> Comp. Nah. 1:6. Zeph. 1:14, 18. 2:2, 3. Mal. 3:2.

JOEL 2:23.

see

DEUT. 11:14.

JOEL 2:28-32 (3:1-5).

( 575 )

JOEL 2:28-32.

והיה אחרי כן אשפוך את רוחי  
על כל בשר ונבאו בניכם ובנותיכם  
זקניכם חלמות יחלמון בחוריכם  
חזיונות יראו :<sup>2</sup> וגם על העבדים  
ועל השפחות בימים ההמה אשפוך  
את רוחי :<sup>3</sup> ונתתי מופתים בשמים  
ובארץ דם ואש ותמרות עשן :  
השמש יהפך לחשך והירח לדם  
לפני בוא יום יהוה הגדול והנורא :  
והיה כל אשר יקרא בשם יהוה  
... ימלט

Καὶ ἔσται μετὰ ταῦτα, <sup>a</sup> καὶ ἐκχεῶ  
ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν  
σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ  
ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, <sup>b</sup> καὶ  
οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυ-  
πνιασθήσονται, καὶ οἱ νεανίσκοι  
ὑμῶν ὁράσεις ὄψονται. <sup>29</sup> καὶ <sup>c</sup> ἐπὶ  
τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας  
<sup>d</sup> ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ  
ἀπὸ τοῦ Πνεύματός μου. <sup>e</sup> <sup>30</sup> καὶ  
<sup>f</sup> δώσω τέρατα ἐν <sup>g</sup> οὐρανῷ, καὶ <sup>h</sup> ἐπὶ  
τῆς γῆς αἶμα καὶ πῦρ καὶ ἀτμίδα  
καπνοῦ. <sup>31</sup> ὁ ἥλιος μεταστραφήσε-  
ται εἰς σκότος, καὶ ἡ σελήνη εἰς  
αἷμα, πρὶν <sup>i</sup> ἔλθεῖν τὴν ἡμέραν Κυ-  
ρίου τὴν μεγάλην, καὶ ἐπιφανῇ.  
<sup>32</sup> καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέση-  
ται τὸ ὄνομα Κυρίου, σωθήσεται ...

And it shall come to pass after-  
ward, *that* I will pour out My Spirit  
upon all flesh; and your sons and  
your daughters shall prophesy,  
your old men shall dream dreams,  
your young men shall see visions:  
<sup>29</sup> and also upon the servants and  
upon the handmaids in those days  
will I pour out My Spirit. <sup>30</sup> And  
I will shew wonders in the heavens

And it shall come to pass after  
these things, <sup>k</sup> that I will pour out  
of My Spirit upon all flesh: and  
your sons and your daughters shall  
prophesy, and your old men shall  
dream dreams, and your young  
men shall see visions: <sup>29</sup> and on  
My servants and on My hand-  
maidens in those days will I pour  
out of My Spirit. <sup>30</sup> And I will

and in the earth, blood, and fire, and pillars of smoke. <sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. <sup>32</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered...

shew wonders in heaven, and upon the earth; blood, and fire, and vapour of smoke. <sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before that great and <sup>1</sup> notable day of the Lord come. <sup>32</sup> And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved...

ACTS

2:16—

21.<sup>m</sup>

— ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωὴλ, <sup>17</sup> Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται. <sup>18</sup> καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, <sup>19</sup> καὶ προφητεύσουσι. <sup>19</sup> καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. <sup>20</sup> ὁ ἥλιος μετασπράψῃσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἶμα, πρὶν <sup>1</sup> ἢ ἔλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. <sup>21</sup> καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.

— But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: <sup>19</sup> and I will shew <sup>1</sup> wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> and it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

ROM.

10:13.

— Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.  
— For whosoever shall call upon the name of the Lord shall be saved.

REV.

6:12.

... καὶ ὁ ἥλιος <sup>8</sup> ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη <sup>1</sup> ἐγένετο ὡς αἶμα.  
... and the sun became black as sackcloth of hair, and the moon became as blood.

<sup>a</sup> Om. καὶ. Compl. and many other copies. <sup>b</sup> There are many slight variations, but there does not appear to be any copy in which the clauses are transposed as in Acts. <sup>c</sup> The Compl. and many other copies add γε. <sup>d</sup> Ad. μου. XII. and many others. <sup>e</sup> Many copies add καὶ προφητεύσουσι. <sup>f</sup> δάσουσι. Ald. etc. <sup>g</sup> τῷ οὐρανῷ. Compl. and many others. Some add ἄνω. <sup>h</sup> Many copies read, σημεῖα ἐπὶ τῆς γῆς κάτω. <sup>i</sup> Ad. ἡ. <sup>k</sup> Gr. and. <sup>1</sup> Or, glorious. <sup>m</sup> See ver. 39, *For the promise is unto you, and to your children, καὶ τοῖς τέκνοις ὑμῶν.* <sup>n</sup> Compare Isa. 2:2, *Ὅτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις.* <sup>o</sup> ἐνυπνίους. G. and S. <sup>p</sup> Om, καὶ προφ. Cod. Bezae. <sup>q</sup> Om. ἡ. <sup>r</sup> wonders ... signs: comp. ver. 22. <sup>s</sup> μέλας ἐγένετο. G. and S. <sup>t</sup> Ad. ὄλη. G. and S.

JOEL 2:32 (HEB. 3:5). (576)

JOEL 2:32.

וּבַשְּׂרִידִים אֲשֶׁר יְהוָה קָרָא ...

... καὶ εὐαγγελιζόμενοι οὓς <sup>a</sup> Κύριος προσκέκληται.

... and in the remnant whom the Lord shall call.

... and the <sup>b</sup> evangelized whom the Lord shall call.

ACTS 2:39. ... ὅσους ἂν προσκαλέσεται Κύριος ὁ Θεὸς ἡμῶν.

... even as many as the Lord our God shall call.

<sup>a</sup> προσκέκληται Κύριος. 62.<sup>b</sup> Or, those who have good tidings preached to them.

JOEL 3 (HEB. 4):13. (577)

JOEL 3:13.

שְׁלַחוּ מִגֶּל כִּי בִשַׁל קְצִיר בְּאוֹרְרוֹ  
כִּי מֵלֶאֱהָ גַת ...Ἐξαποστείλατε δρέπανα, ὅτι πα-  
ρέστηκεν ὁ τρυγητὸς· εἰσπορεύεσθε,  
πατεῖτε, διότι πλήρης ἡ ληνὸς ...Put ye in the sickle, for the har-  
vest is ripe: come, get you down;  
for the press is full ...Bring ye forth the sickles, for the  
vintage is come: go ye in, tread;  
for the press is full ...

MARK 4:29. ... εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

... immediately He putteth in the sickle, because the harvest is come.

REV. 14:15, 18, 20.<sup>a</sup> ... Πέμψον τὸ δρέπανόν σου, καὶ θερίσον, ὅτι ἤλθ<sup>b</sup> ἡ σοὶ ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. --- <sup>18</sup> ... Πέμψον σου τὸ δρέπανον τὸ ὄξύ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ <sup>c</sup> αὐτῆς. --- <sup>20</sup> καὶ ἐπατήθη ἡ ληνὸς, κ.τ.λ... Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is <sup>d</sup> ripe. --- <sup>18</sup> ... Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. --- <sup>20</sup> And the <sup>e</sup> wine-press was trodden, etc.<sup>a</sup> See verses 14—19. <sup>b</sup> Om. σοι. G. and S. <sup>c</sup> τῆς γῆς. <sup>d</sup> ¶ Or, dried. <sup>e</sup> See Isa. 63:3.

JOEL 3:15.

see

ISA. 13:10.

AMOS 3:7.

(578)<sup>a</sup>

AMOS 3:7.

... כִּי אִם גִּלְיָה סוֹרוֹ אֶל עַבְדִּי  
הַנְּבִיאִים :... ἐὰν μὴ ἀποκαλύψῃ παιδείαν  
πρὸς τοὺς δούλους αὐτοῦ τοὺς προ-  
φήτας.... but He revealeth His secret un-  
to His servants the prophets.... unless He reveal instruction to  
His servants the prophets.REV. 10:7. ... καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε <sup>b</sup> τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

... the mystery of God should be finished, as He hath declared to His servants the prophets.

<sup>a</sup> See No. 226.<sup>b</sup> τοὺς ἑαυτοῦ δούλους τοὺς προφήτας. G. and S.

AMOS 5:25-27.

(579)

AMOS 5:25-27.

הוֹבְחִים וּמִנְחָה הִגַּשְׁתֶּם לִי בַמִּדְבָּר  
: אַרְבַּעִים שָׁנָה בֵּית יִשְׂרָאֵל  
וְנִשְׂאֵתֶם אֶת סִכּוֹת מַלְכְּכֶם וְאֵת  
כִּיּוֹן צַלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם אֲשֶׁר  
עָשִׂיתֶם לָכֶם : <sup>27</sup> וְהִגַּלְתִּי אֶתְכֶם  
מִהַלְאָה לְדַמְשֶׁק אֲמַר יְהוָה אֱלֹהֵי  
צְבָאוֹת שְׁמוֹ :

Μὴ σφάγια καὶ θυσίας <sup>b</sup> προση-  
νέγκατέ μοι, οἶκος Ἰσραὴλ, τεσ-  
σαράκοντα ἔτη ἐν τῇ ἐρήμῳ ; <sup>26</sup> καὶ  
ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ,  
καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν <sup>c</sup> Ραι-  
φάν, τοὺς τύπους <sup>d</sup> αὐτῶν οὓς ἐποιή-  
σατε <sup>e</sup> ἑαυτοῖς. <sup>27</sup> καὶ μετοικιῶ ὑμᾶς  
ἐπέκεινα <sup>f</sup> Δαμασκού ...

Have ye offered unto Me sacrifices  
and offerings in the wilderness  
forty years, O house of Israel?  
<sup>26</sup> But ye have borne <sup>a</sup> the taber-  
nacle of your Moloch and Chiun  
your images, the star of your god,  
which ye made to yourselves.  
<sup>27</sup> Therefore will I cause you to go  
into captivity beyond Damascus ...

O house of Israel, have ye offered  
to Me slain *beasts* and sacrifices  
forty years in the wilderness?  
<sup>26</sup> Yea, ye took up the tabernacle  
of Moloch, and the star of your  
god Ræphan, their figures which  
ye made for them : <sup>27</sup> and I will  
carry you away beyond Damas-  
cus ...

ACTS

7:42-43.

... καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ σφάγια καὶ  
θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος  
Ἰσραὴλ ; <sup>43</sup> καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ, καὶ τὸ ἄστρον  
τοῦ θεοῦ <sup>g</sup> ὑμῶν <sup>h</sup> Ρεμφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν  
αὐτοῖς : καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

... as it is written in the book of the prophets, O ye house of  
Israel, have ye offered to Me slain beasts and sacrifices *by the  
space of* forty years in the wilderness? <sup>43</sup> Yea, ye took up the  
tabernacle of Moloch, and the star of your god Remphan,  
figures which ye made to worship them : and I will carry you  
away beyond Babylon.

<sup>a</sup> ¶ Or, *Siccuth your king*.

appears to agree with the N.T.

<sup>b</sup> There are many variations of order, but no copy ap-

<sup>c</sup> Ρεφάν, xii. etc. Ρεμφάν, 95, 185, 239. Ρομφά, Compl.

<sup>d</sup> xii. and many others omit αὐτῶν.

<sup>e</sup> Ad, προσκυνεῖν, 42.

<sup>f</sup> Βαβυλῶνος, 26.

<sup>g</sup> Om. ὑμῶν.

<sup>h</sup> Ρεφάν.

AMOS 9:5.

(580)<sup>a</sup>

AMOS 9:5.

... אֲדֹנִי יְהוָה הַצְבָּאוֹת .

. Κύριος <sup>b</sup> Κύριος ὁ Θεὸς ὁ παντο-  
κράτωρ ...

. the Lord God of hosts ...

. the Lord, the Lord God Al-  
mighty ...

REV. ... Κύριος ὁ Θεὸς ὁ παντοκράτωρ ...

4:8.<sup>c</sup>

... Lord God Almighty ...

REV.

19:6.

... ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς <sup>d</sup> ὁ παντοκράτωρ.

... for the Lord God Omnipotent reigneth.

<sup>a</sup> See ch. 5:27.

<sup>b</sup> Κύριος only once in the Compl. and many other copies.

<sup>c</sup> See

also ch. 11:17, 21:22.

Compare Psa. 97 (Gr. 96):1, 'Ὁ Κύριος ἐβασίλευσεν' and Isa. 52:7,

βασιλεύσει σου ὁ Θεός.

<sup>d</sup> Ad. ἡμῶν, G. and S.



AMOS 9:11, 12.

( 581 )

AMOS 9:11, 12.

ביום ההוא אקים את סכנת דוד  
הנפלת וגדרתי את פרציה  
והרסתי אקים ובניתיה כימי  
עולם: <sup>12</sup> למען יירשו את שארית  
אדום וכל הגוים אשר נקרא שמי  
עליהם נאם יהוה עשה זאת:

In that day will I raise up the  
tabernacle of David that is fallen,  
and <sup>a</sup>close up the breaches there-  
of; and I will raise up his ruins,  
and I will build it as in the days  
of old: <sup>12</sup> that they may possess  
the remnant of Edom, and of all  
the heathen, <sup>b</sup> which are called by  
My name, saith the LORD that  
doeth this.

ACTS  
15:  
15-17.

— καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέ-  
γραπται<sup>a</sup>, <sup>16</sup> Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν  
σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς  
ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· <sup>17</sup> ὥπως ἂν ἐκζητήσωσιν οἱ  
κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἑφ'  
οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποιοῦν  
ταῦτα πάντα<sup>b</sup>.

And to this agree the words of the prophets; as it is written,  
<sup>16</sup> After this I will return, and will build again the tabernacle  
of David, which is fallen down; and I will build again the  
ruins thereof, and I will set it up: <sup>17</sup> that the residue of men  
might seek after the Lord, and all the Gentiles, upon whom  
My name is called, saith the Lord who doeth all these things<sup>b</sup>.

<sup>a</sup> ἢ Heb. *hedge*, or *wall*. <sup>b</sup> ἢ Heb. *upon whom My name is called*. <sup>c</sup> ταῖς ἡμέραις  
ἐκείναις. 62. 147. <sup>d</sup> κατεστραμμένα, III. <sup>e</sup> Ad. ἂν. Ed. Alex., etc. <sup>f</sup> Ad. τὸν Κύριον.  
III. and others. <sup>g</sup> Or, γέγραπται μετὰ ταῦτα, Ἀναστρέψω. Comp. Joel 2:28, supra.

<sup>b</sup> G. and S. om. πάντα, and read ver. 18 in continuation, — ταῦτα γνωστὰ ἀπ' αἰῶνος. See  
the Note.

JONAH 1:9.

( 582 )

JONAS 1:9.

... עברי אנכי ... ... Δούλος Κυρίου εἰμι ἐγὼ ...

... I am an Hebrew ...

... I am a servant of the Lord ...

ROM. Παῦλος δοῦλος Ἰησοῦ Χριστοῦ ...

1:1.<sup>a</sup>

Paul, a servant of Jesus Christ ...

2 TIM. Δούλον δὲ Κυρίου οὐ δεῖ μάχεσθαι ...

2:24. And the servant of the Lord must not strive ...

<sup>a</sup> See also the beginnings of Phil., Tit., Jas., 2 Pet., Jude, and Rev.

JONAH 1:17 (2:1).

( 583 )

JONAS 1:17.

... ויהי יונה במעי הדג שלשה ימים ושלשה לילות :

... καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

17 ... And Jonah was in the <sup>a</sup>belly of the fish three days and three nights.

... And Jonas was in the belly of the whale three days and three nights.

MATT. 12:40. Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

<sup>a</sup> ¶ Heb. *bowels*.

MIC. 5:2 (1).

( 584 )

MIC. 5:2.

ואתה בית לחם אפרתה צעיר להיות באלפי יהודה ממך לי יצא להיות מושל בישראל ...

Καὶ σὺ Βηθλεὲμ οἶκος Ἐφραθὰ, <sup>a</sup> ὀλιγοστός εἰ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα· ἐκ σοῦ μοι ἐξελεύσεται, τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραὴλ ...

<sup>2</sup> But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel ...

And thou Bethlehem, house of Ephratha, art few to be reckoned among the thousands of Juda; yet out of thee shall One come forth unto Me to be <sup>b</sup> ruler of Israel ...

MATT. 2:5, 6. ... οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, <sup>6</sup> Καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, <sup>c</sup> οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.

... for thus it is written by the prophet, <sup>6</sup> And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall <sup>d</sup> rule My people Israel.

JOHN 7:42. Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;

Hath not the scripture said that Christ cometh <sup>e</sup> of the seed of David, and out of the town of Bethlehem, <sup>f</sup> where David was?

<sup>a</sup> Many copies add *μή*. — οὐδαμῶς ἐλαχίστη εἰ. Just. M. — *non minima*; Tertull. — οὐκ ὀλιγοστός. Orig. — *non exigua*; Cyr. <sup>b</sup> Or, *prince*. <sup>c</sup> *μή ἐλαχίστη*. Cod. Bez. <sup>d</sup> ¶ Or, *feed*. <sup>e</sup> 2 Sam. 7:12. Psa. 132:11, and other places. <sup>f</sup> See 1 Sam. 16:1.

MIC. 7:6.

(585)<sup>a</sup>

MICH. 7:6.

כִּי בֶן מִנְבֵּל אֵב בַּת קָמָה בְּאִמָּה  
כִּלָּה בַּחֲמַתָּה אִיבִי אִישׁ אֲנֹשִׁי  
בֵּיתוֹ :

For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

Διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς, ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ.

For the son dishonoureth the father, the daughter will rise up against her mother, the daughter in law against her mother in law: those in a man's house *shall* all be his enemies.

MATT. 10:35, 36. — ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ. καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· <sup>36</sup> καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

— For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: <sup>36</sup> and a man's foes *shall* be they of his own household.

MARK 13:12,<sup>b</sup> ... καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς ...

... and children shall rise up against *their* parents ...

LUKE 12:53. Διαμερισθήσεται πατήρ ἐφ' υἱόν, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

<sup>a</sup> Comp. Eze. 38:21.  
τὴν μητέρα.

<sup>b</sup> Comp. ||Matt. 24:10, and ||Luke 21:16.

<sup>c</sup> τὴν θυγατέρα.

MIC. 7:20.

(586)<sup>a</sup>

MICH. 7:20.

תָּתֵן אֱמֶת לְעֵקֶב חֶסֶד לְאַבְרָהָם  
אֲשֶׁר נִשְׁבַּעַת לְאַבְתָּנוּ ...

Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which Thou hast sworn unto our fathers ...

Δώσεις <sup>b</sup> ἀλήθειαν τῷ Ἰακώβ, ἔλεον τῷ Ἀβραάμ, καθότι <sup>c</sup> ὥμοσας τοῖς πατράσιν ἡμῶν ...

Thou wilt perform truth to Jacob, *and* mercy to Abraham, as Thou hast sworn unto our fathers ...

LUKE 1:72, 73. — ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ, <sup>73</sup> ὅρκον ὃν ὥμοσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν ...

— to perform the mercy *promised* to our fathers, and to re-

member His holy covenant; <sup>73</sup> the oath which He swore to our father Abraham —

<sup>a</sup> Comp. Ps. 105:42. <sup>b</sup> The reading of the ordinary printed copies, Δώσει eis, is so obviously a mistake for Δώσεις that I have ventured to amend it. The Compl. has Δώσει ἀλ. Many other copies read, Δώσεις ἀλήθειάν σου. <sup>c</sup> ὥμοσε. Compl.

NAH. 1:15.

see

ISA. 52:6, 7.

IIAB. 1:5.

(587)

AMB. 1:5.

ראו בגוים והביטו והתמהו תמהו  
כי פעל פעל בימכם לא תאמינו  
כי יספר:

Ἴδετε οἱ καταφρονηταὶ, καὶ ἐπι-  
βλέψατε, καὶ θαυμάσατε θαυμά-  
σια, καὶ ἀφανίσθητε· διότι ἔργον  
ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις  
ὑμῶν, ὃ οὐ μὴ πιστεύσητε, εἰάν τις  
ἐκδιηγῇται.<sup>a</sup>

Behold ye among the heathen,  
and regard, and wonder marvel-  
lously: for I will work a work in  
your days, which ye will not be-  
lieve, though it be told you.

Behold, ye despisers, and look,  
and wonder <sup>b</sup>marvellously, and  
<sup>c</sup>perish: for I work a work in your  
days, which ye shall by no means  
believe, though one declare it unto  
you.

ACTS  
13:40,  
41.

Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις,  
<sup>41</sup> Ἴδετε, οἱ καταφρονῆται, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι  
ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, <sup>d</sup> ἔργον <sup>e</sup> ὃ οὐ μὴ  
πιστεύσητε, εἰάν τις ἐκδιηγῇται ὑμῖν.

Beware therefore, lest that come upon you, which is spoken of  
in the prophets; <sup>41</sup> Behold, ye despisers, and wonder, and  
perish: for I work a work in your days, a work which ye shall  
in no wise believe, though a man declare it unto you.

<sup>a</sup> Several copies add ὑμῖν. <sup>b</sup> Gr. wonderful things. <sup>c</sup> Or, vanish. <sup>d</sup> Om. ἔργον.  
<sup>e</sup> δ. S.

HAB. 2:3.

(588)<sup>a</sup>

AMB. 2:3.

... אם יתמהה חכה לו כי בא  
יבא לא יאחר:

... εἰάν ὑστερήσῃ, ὑπόμεινον αὐτὸν,  
ὅτι <sup>b</sup> ἐρχόμενος ἥξει, <sup>c</sup> καὶ οὐ μὴ  
χρονίσῃ.

... though it tarry, wait for it; be-  
cause it will surely come, it will  
not tarry.

... though <sup>d</sup> He tarry wait for Him,  
for He that cometh will come, and  
will not tarry.

HEB.  
10:37.

Ἔτι γὰρ <sup>e</sup> μικρὸν ὅσον ὅσον, ὃ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ.  
For yet a <sup>e</sup> little while, and He that shall come will come, and  
will not tarry.

<sup>a</sup> Comp. Ps. 37:10. <sup>b</sup> Ad. δ. 95. 130. 185. 311. <sup>c</sup> καὶ οὐ χρονιεῖ. 42. <sup>d</sup> Or, it  
(i.e. the vision). <sup>e</sup> μικρὸν ὅσον ὅσον. See No. 407.



HAB. 2:4.

(589)

AMB. 2:4.

הנה עפלה לא ישורה נפשו בו  
וצדיק באמונתו יהיה :

Behold, his soul *which* is lifted up  
is not upright in him: but the just  
shall live by his faith.

Ἐὰν ὑποστειληται, οὐκ εὐδοκεῖ ἡ  
ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ  
πίστεώς <sup>a</sup> μου ζήσεται.

If *any man* draw back, My soul  
hath no pleasure in him: but the  
just shall live by My faith.

ROM. 1:17. ... καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως <sup>b</sup> ζήσεται.  
... as it is written, 'The just shall live by faith.

GAL. 3:11. ... ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται.  
... for, The just shall live by faith.

HEB. 10:38, 39. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται καὶ ἐὰν ὑποστειληται, οὐκ  
εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. <sup>39</sup> Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς  
εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

Now the just shall live by faith: but if *any man* draw back, My  
soul shall have no pleasure in him. <sup>39</sup> But we are not of them  
who draw back unto perdition; but of them that believe to the  
saving of the soul.

<sup>a</sup> Many MSS. omit μου.<sup>b</sup> Ad. μου. Cod. Ephr.

HAB. 2:11.

(590)

AMB. 2:11.

כי אבן מקיר תזעק ...

For the stone shall cry out of the  
wall ...

Δίῃτι λίθος ἐκ τοίχου βοήσεται ...

For the stone shall cry out of the  
wall ...

LUKE 19:40. ... οἱ λίθοι κεκράξονται.

... the stones would immediately cry out.

HAB. 3:18.

(591)<sup>a</sup>

AMB. 3:18.

— ואני ביהוה אעלוזה אגילה  
: באלהי ישעי :

— yet I will rejoice in the LORD, I  
will joy in the God of my salvation.

— ἐγὼ δὲ ἐν τῷ Κυρίῳ ἀγαλλιάσο-  
μαι, χαρήσομαι ἐπὶ τῷ Θεῷ τῷ  
σωτῆρί μου.

— yet I will rejoice in the Lord, I  
will joy in God my Saviour.

LUKE 1:47. — καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου.

— and my spirit hath rejoiced in God my Saviour.

<sup>a</sup> See No. 206.

ZEPH. 1:15, 18.

sec

JOB 21:30.

ZEPH. 3:8.

(592)<sup>a</sup>

SOPH. 3:8.

... לשפך עליהם זעמי כל חרון  
... אפי ...

... τοῦ ἐκχέαι ἐπ' αὐτοὺς πᾶσαν  
ὀργὴν θυμοῦ μου ...

... to pour out upon them Mine indignation, *even* all My fierce anger ...

REV. 16:1. ... ἐκχέετε τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.  
... pour out the vials of the wrath of God upon the earth.

<sup>a</sup> Comp. Psa. 69:24. Rev. 14:10.

HAG. 2:6.

(593)

AG. 2:6.

כִּי כֹה אָמַר יְהוָה צְבָאוֹת  
אֶחָת מֵעַתָּה הִיא וְאֲנִי מְרַעֵשׂ אֶת  
הַשָּׁמַיִם וְאֶת הָאָרֶץ וְאֶת הַיָּם וְאֶת  
הַחֲרֹבָה :

<sup>a</sup> — διότι τάδε λέγει Κύριος παντοκράτωρ· Ἔτι ἅπαξ ἐγὼ <sup>b</sup>σειώσω τὸν οὐρανόν, καὶ τὴν γῆν, <sup>c</sup>καὶ τὴν θάλασσαν, καὶ τὴν ξηρὰν.

For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.

— for thus saith the Lord Almighty; Yet once more I will shake the heaven, and the earth, and the sea, and the dry land.

HEB. 12:26-28. — οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπὶγγέλται, λέγων, Ἔτι ἅπαξ ἐγὼ <sup>d</sup>σειώσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. <sup>e</sup>Τὸ δὲ, Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. <sup>f</sup>Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν...

— Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. <sup>g</sup>And this word, Yet once more, signifieth the removing of those things that <sup>h</sup>are shaken, as of things that are made, that those things which cannot be shaken may remain. <sup>i</sup>Wherefore we receiving a kingdom which cannot be <sup>j</sup>moved, <sup>k</sup>let us have grace...

<sup>a</sup> θαρσείτε, <sup>b</sup>διότι — <sup>c</sup>σειώ. Compl. and many MSS. <sup>d</sup>Om. καὶ τ. θ. Ed. Alex. <sup>e</sup>σειώσω. G. and S. <sup>f</sup>Or, may be shaken. <sup>g</sup>Or, shaken. <sup>h</sup>Or, let us hold fast [grace].

ZECH. 1:1.

(594)<sup>a</sup>

ZACH. 1:1.

בְּחֹדֶשׁ הַשְּׁמִינִי בִּשְׁנַת שְׁתִּי  
לְדַרְיוֹשׁ הָיָה דְּבַר יְהוָה אֵל זַכְרְיָה  
בֶּן בִּרְכִיָּה ...

Ἐν τῷ ὀγδόῳ μηνί, ἔτους δευτέρου ἐπὶ Δαρείου, ἐγένετο λόγος Κυρίου πρὸς Ζαχαρίαν τὸν τοῦ Βαραχίου...

In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah <sup>b</sup>...

In the eighth month of the second year <sup>c</sup>of Darius, came the word of the Lord unto Zacharias the son of Barachias...

MATT. 23:35.<sup>d</sup> ... ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου ...  
... unto the blood of Zacharias son of Barachias...

LUKE 3:1, 2. Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος ...  
 2 ... ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ τὸν <sup>e</sup> τοῦ Ζαχαρίου υἱὸν ...

Now in the fifteenth year of the reign of Tiberius Caesar...

2 ... the word of God came unto John the son of Zacharias ...

<sup>a</sup> Comp. Zephaniah and Haggai. <sup>b</sup> the son of Iddo the prophet, saying, — <sup>c</sup> Gr. upon.  
<sup>d</sup> See Luke 11:51. <sup>e</sup> Om. τοῦ. G. and S.

ZECH. 1:8.

( 595 ) <sup>a</sup>

ZACH. 1:8.

ראיתי הלילה והנה איש רכב על  
 סוס אדם ... ואחריו סוסים אדמים  
 שרקים ולבנים :

I saw by night, and behold a man  
 riding upon a red horse ... and be-  
 hind him *were there* red horses,  
<sup>b</sup> speckled, and white.

Ἐώρακα τὴν νύκτα, καὶ ἰδοὺ ἀνὴρ  
 ἐπιβεβηκὼς ἐπὶ ἵππον πυρρὸν ...  
 καὶ ὀπίσω αὐτοῦ ἵπποι πυρροί, καὶ  
 ψαροί, καὶ ποικίλοι, καὶ λευκοί.

I saw by night, and behold a man  
 riding upon a red horse ... and be-  
 hind him *there were* red horses,  
 and grey, and piebald, and white.

REV. 6:2, 4, 5, 8. Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, κ.τ.λ. --- <sup>4</sup> .. ἄλλος ἵππος  
 πυρρὸς ... <sup>5</sup> ... καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας ... --- <sup>8</sup> καὶ εἶδον,  
 καὶ ἰδοὺ ἵππος χλωρὸς ...

And I saw, and behold a white horse, etc. --- <sup>4</sup> ... another horse  
*that was* red ... <sup>5</sup> ... And I beheld, and lo a black horse ... ---

<sup>8</sup> And I looked, and behold a pale horse ...

<sup>a</sup> Comp. ch. 6:1—8, a vision of four chariots, the horses thereof being — (1) אדמים *red*,  
 πυρροί (2) שחרים *black*, μέλας (3) לבנים *white*, λευκοί (4) ברדים אמצים *gristed and*  
*bay* (¶ Or, *strong*), ποικίλοι ψαροί. <sup>b</sup> ¶ Or, *bay*.

ZECH. 2:6 (10).

( 596 ) <sup>a</sup>

ZACH. 2:6.

כי נארבע רוחות השמים  
 פרשתי אתכם נאם יהוה :

<sup>6</sup> ... for I have spread you abroad  
 as the four winds of the heaven,  
 saith the LORD.

... διότι ἐκ τῶν τεσσάρων ἀνέμων  
 τοῦ οὐρανοῦ συναῶμαι ὑμᾶς, λέγει  
 Κύριος, — <sup>b</sup>

... for from the four winds of hea-  
 ven will I gather you, saith the  
 Lord, — <sup>b</sup>

¶ MATT. 24:31. ... καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων  
 ἀνέμων ...

... and they shall gather together His elect from the four  
 winds ...

¶ MARK 13:27. ... καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων  
 ἀνέμων ...

... and (He) shall gather together His elect from the four  
 winds ...

<sup>a</sup> See No. 180, and comp. Eze. 37:9, *Come from the four winds, O breath.* <sup>b</sup> εἰς Σιών,  
 unto Sion.

ZECH. 2:10 (14).	( 597 ) <sup>a</sup>	ZACH. 2:10.
... <b>הנני בא</b> ... <sup>14</sup>	... ἰδοὺ <sup>b</sup> ἐγὼ ἔρχομαι ...	
<sup>10</sup> ... lo, I come ...	... lo, I come ...	
REV. 3:11.	<sup>c</sup> Ἴδου ἔρχομαι <sup>d</sup> ταχύ ...	
	Behold, I come quickly ...	
REV. 22:7, 12.	Ἴδου ἔρχομαι ταχύ ... --- <sup>12</sup>	Καὶ ἰδοὺ ἔρχομαι ταχύ ...
	Behold, I come quickly ... --- <sup>12</sup>	And, behold, I come quickly ...
<sup>a</sup> See No. 396. <sup>b</sup> Many MSS. omit ἐγὼ. <sup>c</sup> Om. Ἴδου. G. and S. <sup>d</sup> Om. ταχύ.		

ZECH. 3:2.	( 598 )	ZACH. 3:2.
<b>ויאמר יהוה אל השטן יגער יהוה</b> <b>בך השטן</b> ...		Καὶ εἶπε Κύριος πρὸς τὸν διάβολον, Ἐπιτιμῆσαι Κύριος ἐν σοὶ διάβολε ...
And the Lord said unto Satan, The LORD rebuke thee, O Satan...		And the Lord said unto the devil, The Lord rebuke thee, O devil ...
JUDE 9.	— ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος ... εἶπεν, Ἐπιτιμῆσαι σοι Κύριος.	
	— yet Michael the archangel, when contending with the devil he disputed about the body of Moses ... said, The Lord rebuke thee.	

ZECH. 3:8.	see	JER. 23:5.
ZECH. 3:9.	( 599 ) <sup>a</sup>	ZACH. 3:10.
... <b>על אבן אחת שבעה עינים</b> ...	... ἐπὶ τὸν λίθον τὸν ἓνα ἑπτὰ ὀφθαλμοὶ εἰσιν ...	
... upon one stone <i>shall be</i> seven eyes ...	... upon that one stone are seven eyes ...	
REV. 5:6. <sup>b</sup>	... ἔχον ... ὀφθαλμοὺς ἑπτὰ, οἳ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ Πνεύματα ...	
	... <sup>c</sup> having ... seven eyes, which are the seven Spirits of God ...	
<sup>a</sup> See ch. 4:10, to which the rest of the verse in Rev. refers. <sup>b</sup> Comp. 1:4. 3:1. 4:5.		
<sup>c</sup> <i>A Lamb.</i>		

ZECH. 4:2, 3, 14.	( 600 )	ZACH. 4:2, 3, 14.
<b>ראיתי והנה מנורת זהב כלה</b> <b>ושבעה נרתיה עליה</b> ... <sup>3</sup> <b>זיתים עליה</b> ... <sup>14</sup> --- <b>בני היצור העמדים על ארון כל</b> <b>הארץ</b>		... Ἐώρακα, καὶ ἰδοὺ λυχνία χρυσεῖα ὅλη ... καὶ ἑπτὰ λύχνοι ἐπάνω αὐτῆς ... <sup>3</sup> καὶ δύο ἐλαίαι ἐπάνω αὐτῆς ... --- <sup>14</sup> ... Οὗτοι <sup>b</sup> οἱ δύο υἱοὶ τῆς πίστεως παρεστήκασιν <sup>c</sup> Κύριον πάσης τῆς γῆς.
... I have looked, and behold a candlestick all of gold ... and his		... I have looked ... and behold a candlestick all of gold ... and seven



seven lamps thereon ... <sup>3</sup> and two olive trees by it ... --- <sup>14</sup> ... These are the two <sup>a</sup> anointed ones, that stand by the Lord of the whole earth.

lamps thereon ... <sup>3</sup> and two olive trees above it ... --- <sup>14</sup> ... These two <sup>d</sup> anointed ones stood by the Lord of the whole earth.

REV. ... εἶδον ἑπτὰ λυχνίας χρυσᾶς.

1:12.<sup>e</sup> ... I saw seven golden candlesticks.

REV. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ <sup>f</sup> δύο λυχναὶ αἱ ἐνώπιον τοῦ Θεοῦ  
11:4. τῆς γῆς ἐστῶσαι.

These are the two olive-trees, and the two candlesticks standing before the God of the earth.

<sup>a</sup> ¶ Heb. sons of oil. <sup>b</sup> Ad. εἰσιν. Compl. etc. <sup>c</sup> Many MSS. add τῶ. <sup>d</sup> Gr. sons of fatness. <sup>e</sup> See also ver. 20, and Exod. 25:37. <sup>f</sup> αἱ δύο λ. αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶτες. G. and S.

ZECH. 6:1-8.

see

ZACH. 1:8.

ZECH. 6:12.

see

JER. 23:5.

ZECH. 8:16.

( 601 )

ZACH. 8:16.

... דברו אמת איש את רעהו ...

... Λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ...

... Speak ye every man the truth to his neighbour ...

... Speak ye every one truth to his neighbour ...

EPH. Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ  
4:25. πλησίον αὐτοῦ ...

Wherefore putting away lying, speak every man truth with his neighbour ...

ZECH. 8:23.

( 602 )

ZACH. 8:23.

: כי שמענו אלהים עמכם ...

... διότι ἀκηκόαμεν ὅτι ὁ Θεὸς μεθ' ὑμῶν ἐστι.

... for we have heard that God is with you.

... for we have heard that God is with you.

1 COR. ... ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.

14:25. ... (he will) report that God is in you of a truth.

ZECH. 9:9.

( 603 )

ZACH. 9:9.

גילי מאד בת ציון הריעי בת  
ירושלם הנה מלכך יבוא לך צדיק  
ונושע הוא עני ורכב על חמור  
ועל עיר בן אתנות :

Χαῖρε σφόδρα θύγατερ Σιών, κή-  
ρυσσε θυγατερ Ἱερουσαλήμ· ἰδοὺ  
ὁ βασιλεὺς <sup>b</sup> ἔρχεται <sup>c</sup> σοι δίκαιος  
καὶ σώζων, αὐτὸς πραῦς, καὶ ἐπι-  
βεβηκὼς <sup>d</sup> ἐπὶ ὑποζύγιον καὶ πῶλον  
νέον.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jeru-

Rejoice greatly, O daughter of Sion; proclaim it, O daughter of

salem: behold, thy King cometh unto thee: He *is* just, and <sup>a</sup>having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

(ISA. 62:11.)

אמרו לבת ציון הנה ישעך  
... בא

... Say ye to the daughter of Zion,  
Behold thy Salvation cometh...

Jerusalem: behold, the King cometh unto thee, just and saving: He *is* meek and riding upon an ass, and upon a young foal.

(ISA. 62:11.)

... Εἶπατε τῇ θυγατρὶ Σιών, Ἴδου ὁ σωτὴρ σοι παραγέγονεν...

... Say ye to the daughter of Zion,  
Behold *thy* Saviour hath come unto thee...

||MATT. 21:4, 5.<sup>c</sup> Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, <sup>5</sup> Εἶπατε τῇ θυγατρὶ Σιών, Ἴδου, ὁ βασιλεὺς σου ἔρχεται σοι, πρᾶς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, <sup>5</sup> Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the <sup>5</sup> foal of an ass.

||JOHN 12:14, 15. Εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστι γεγραμμένον, <sup>15</sup> Μὴ φοβοῦ, <sup>b</sup> θύγατερ Σιών Ἴδου, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

And Jesus, when He had found a young ass, sat thereon; as it is written, <sup>15</sup> Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

<sup>a</sup> ¶ Or, *saving Himself*.

<sup>b</sup> Ad. σου. Compl. and many others.

<sup>c</sup> Om. σοι. 310.

<sup>d</sup> ἐπὶ ὄνον καὶ πῶλον υἱὸν ὄναδος. Δακτύλου. <sup>e</sup> See ver. 2. Comp. ||Mark 11:2. ||Luke 19:30.

<sup>f</sup> Om. ὄλον.

<sup>g</sup> ¶ Gr. son.

<sup>h</sup> θυγάτηρ.

ZECH. 9:11.

(604)<sup>a</sup>

ZACH. 9:11.

גם את בדם בריתך שלחתי  
אסיריך מבור אין מים בו:

As for Thee also, <sup>b</sup> by the blood of Thy covenant I have sent forth Thy prisoners out of the pit where-  
in *is* no water.

Καὶ σὺ ἐν αἵματι διαθήκης <sup>c</sup> σου ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ.

And Thou, by the blood of Thy covenant, hast sent forth Thy prisoners out of the pit which hath no water.

||HEB. 13:20. Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν ... ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,—

Now the God of peace, that brought again from the dead our Lord Jesus ... through the blood of the everlasting <sup>d</sup> covenant,—

<sup>a</sup> See No. 105.

<sup>b</sup> ¶ Or, *whose covenant is by blood*.

<sup>c</sup> Om. σου. XII. Compl. and

many other MSS.

<sup>d</sup> ¶ Or, *testament*.

ZECH. 10:1.

see

DEUT. 11:14.

ZECH. 11:12, 13.

( 605 )

ZACH. 11:12, 13.

ואמר אליהם אם טוב בעיניכם  
הבו שכרי ואם לא חדלו וישקלו  
את שכרי שלשים כסף: <sup>13</sup> ויאמר  
יהוה אלי השליכוהו אל היוצר  
אדר היקר אשר יקרתי מעליהם  
ואקחה שלשים הכסף ואשליך  
אתו בית יהוה אל היוצר:

And I said unto them, <sup>a</sup> If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. <sup>13</sup> And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

Καὶ ἐρῶ πρὸς αὐτούς, Εἰ καλὸν ἐνώπιον ὑμῶν ἐστι, δότε τὸν μισθόν μου, ἢ ἀπείπασθε. καὶ ἔστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς. <sup>13</sup> καὶ εἶπε Κύριος πρὸς μέ, Κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἔδοκιμάσθην ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.<sup>b</sup>

And I will say unto them, If it is good in your eyes, give *me* my price, or else refuse. And they weighed my price, thirty pieces of silver. <sup>13</sup> And the Lord said unto me, Drop them into the furnace, and I will see if it is <sup>c</sup> good *metal*, as I have been proved by them. And I took the thirty pieces of silver, and threw them down in the house of the Lord, for the furnace.

MATT. ... Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

26:15.

... And they covenanted with him for thirty pieces of silver.

MATT. .. Ἰούδας ... ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις. --- <sup>5</sup> καὶ ῥίψας τὰ ἀργύρια <sup>d</sup> ἐν τῷ ναῷ, ἀνεχώρησε ... <sup>6</sup> οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια ... <sup>7</sup> συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. --- <sup>9</sup> τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ. <sup>10</sup> καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

. Judas ... brought again the thirty pieces of silver to the chief priests and elders. --- <sup>5</sup> And he cast down the pieces of silver in the temple, and departed. <sup>6</sup> And the chief priests took the silver pieces ... <sup>7</sup> And they took counsel, and bought with them the potter's field, to bury strangers in. --- <sup>9</sup> Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, <sup>e</sup> whom they of the children of Israel did value, <sup>10</sup> and gave them for the potter's field, as the Lord appointed me.

<sup>a</sup> ἢ Heb. *If it be good in your eyes.* will stand the test.

<sup>d</sup> εἰς τὸν ναόν.

<sup>b</sup> Ad. καθὰ συνέταξέ μοι Κύριος. 106.

<sup>c</sup> Or, *that*

<sup>e</sup> ἢ Or, *whom they bought of the children of Israel.*

ZECH. 12:3.	( 606 )	ZACH. 12:3.
... אשים את ירושלם אבן מעמסה ... לכל העמים		... θήσομαι τὴν Ἱερουσαλὴμ λίθον καταπατούμενον πᾶσι τοῖς ἔθνεσι...
... will I make Jerusalem a burdensome stone for all people...		... I will make Jerusalem a stone trodden down by all nations ...
LUKE 21:24. ... καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἔθνων ...		... and Jerusalem shall be trodden down of the Gentiles ...

ZECH. 12:10, 12.	( 607 )	ZACH. 12:10, 12.
... והביטו אלי את אשר דקרו וספרו עליו ... <sup>12</sup> --- ... <sup>12</sup> וספרה הארץ משפחות משפחות לבד ...		... καὶ <sup>b</sup> ἐπιβλέψονται πρὸς μέ, <sup>c</sup> ἀνθ' ὧν κατωρχήσαντο· καὶ κόψονται ἐπ' αὐτὸν κοπετόν... --- <sup>12</sup> καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλὰς ...
... and they shall look upon Me whom they have pierced, and they shall mourn for Him ... --- <sup>12</sup> And the land shall mourn, <sup>a</sup> every family apart ...		... and they shall look to Me, instead of the things <i>wherewith</i> they have mocked <i>Me</i> , and they shall <sup>d</sup> make lamentation for Him ... --- <sup>12</sup> And the land shall lament <sup>e</sup> by families ...
MATT. 24:30. ... καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς ...		... and then shall all the tribes of the earth mourn ...
JOHN 19:37. — Καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὁψονται εἰς ὃν ἐξεκέντησαν.		— And again another scripture saith, They shall look on Him whom they pierced.
REV. 1:7. ... καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οὔτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.		... and every eye shall see Him, and they <i>also</i> which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.

<sup>a</sup> ¶ Heb. *families, families*. <sup>b</sup> ὄψονται. 240. <sup>c</sup> Many MSS. read, εἰς ὃν ἐξεκέντησαν. The Aldine ed. adds that clause. <sup>d</sup> Gr. lament lamentation. <sup>e</sup> Gr. as the Heb.: so Mark 6:39, 40.

ZECH. 13:7.	( 608 )	ZACH. 13:7.
... הך את הרעה ותפוצין הצאן ...		... <sup>a</sup> πατάξατε τοὺς ποιμένας, καὶ ἔκσπάσατε τὰ πρόβατα ...
... smite the Shepherd, and the sheep shall be scattered ...		... smite ye the shepherds, and draw out the sheep ...
¶ MATT. 26:31. ... γέγραπται γὰρ, Πατάξω τὸν ποιμένα, καὶ <sup>b</sup> διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης.		... for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.
¶ MARK 14:27. ... ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ <sup>b</sup> διασκορπισθήσεται τὰ πρόβατα.		... ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ <sup>b</sup> διασκορπισθήσεται τὰ πρόβατα.



... for it is written, I will smite the Shepherd, and the sheep shall be scattered.

<sup>a</sup> The Cod. Alex. reads, *πατάξον τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς*. Other copies have, *διασκορπισθήσεται*. Most omit *τῆς ποιμνῆς*. <sup>b</sup> *διασκορπισθήσονται*.

ZECH. 14:5.

( 609 ) <sup>a</sup>

ZACH. 14:5.

ובא יהוה אלהי כל קדשים ... καὶ ἔξει Κύριος ὁ Θεός <sup>b</sup> μου, καὶ πάντες οἱ <sup>c</sup> ἅγιοι μετ' αὐτοῦ.  
עַמָּה

... and the LORD my God shall come, and all the saints with Thee. ... and the Lord my God shall come, and all the saints with Him.

|| MATT. 16:27.<sup>d</sup> — Μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ ...

— For the Son of man shall come in the glory of His Father with His angels ...

MATT. 25:31. Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ <sup>e</sup> ἅγιοι ἄγγελοι μετ' αὐτοῦ ...

When the Son of man shall come in His glory, and all the holy angels with Him ...

|| MARK 8:38. ... ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

... when <sup>f</sup> He cometh in the glory of His Father with the holy angels.

1 THESS. 3:13. ... ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ <sup>g</sup> Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.<sup>h</sup>

... at the coming of our Lord Jesus Christ with all His saints.

2 THESS. 1:10.<sup>i</sup> — ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ ...

— when He shall come to be glorified in His saints ...

<sup>a</sup> Compare Deut. 33:2. Jude 14. <sup>b</sup> Om. μου. 40. <sup>c</sup> ἄγγελοι. 26. <sup>d</sup> Compare || Luke 9:26. <sup>e</sup> Om. ἅγιοι. <sup>f</sup> The Son of man. <sup>g</sup> Om. Χριστοῦ. <sup>h</sup> Ad. ἀμήν. <sup>i</sup> See ver. 7, with His mighty angels (¶ Gr. the angels of His power).

ZECH. 14:11.

( 610 )

ZACH. 14:11.

... וחרם לא יהיה עוד ... καὶ ἀνάθεμα οὐκ ἔσται ἔτι ...

... and there shall be no more utter destruction ... and the curse shall be no more...

REV. 22:3. Καὶ πᾶν <sup>a</sup> κατανάθεμα οὐκ ἔσται <sup>b</sup> ἔτι ...

And there shall be no more curse ...

<sup>a</sup> κατὰθεμα. G. and S.

<sup>b</sup> ἐκεῖ.

MAL. 1:2, 3.

( 611 )

MAL. 1:2, 3.

... ואת עשו<sup>3</sup> : ואתב את יעקב ... καὶ ἠγάπησα τὸν Ἰακώβ, <sup>3</sup> τὸν δὲ Ἡσαὺ ἐμίσησα ...  
... שנאתי

... yet I loved Jacob, <sup>3</sup> and I hated Esau ...      ... yet I loved Jacob, <sup>3</sup> and I hated Esau ...

ROM. 9:13. — καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

— As it is written, Jacob have I loved, but Esau have I hated.

MAL. 1:7. (612)<sup>a</sup> MAL. 1:7.

שלח יחיה ...      ... Τράπεζα Κυρίου...

... The table of the LORD ...      ... the table of the Lord ...

1 COR. ... τραπέζης Κυρίου μετέχειν ...  
10:21. ... be partakers of the Lord's table ...

<sup>a</sup> See ver. 12, and No. 479.

MAL. 3:1. (613) MAL. 3:1.

הנני שלח מלאכי ופנה דרך לפני      Ἴδου<sup>a</sup> ἐξαποστέλλω τὸν ἄγγελόν μου, <sup>b</sup> καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου ...

Behold, I will send My messenger, and he shall prepare the way before Me ...      Behold, I will send My <sup>c</sup> messenger, and he shall survey the way before My face ...

MATT. 11:10. — οὗτος γάρ ἐστι περὶ οὗ γέγραπται, Ἴδου, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

— For this is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

MARK 1:2. — <sup>d</sup>ὥς γέγραπται ἐν <sup>e</sup>τοῖς προφήταις, Ἴδου, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

— as it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

LUKE 1:76. ... προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ.

... for thou shalt go before the face of the Lord, to prepare His ways.

|| LUKE 7:27. Οὗτός ἐστι περὶ οὗ γέγραπται, Ἴδου, <sup>f</sup>ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

This is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

<sup>a</sup> ἐγὼ ἀποστέλλω. XII. Compl. and many other copies. <sup>b</sup> ὅστις ἐτοιμάσει ὁδόν. Compl.

<sup>c</sup> Gr. angel, and so the N.T. <sup>d</sup> καθὼς. <sup>e</sup> Ἡσαΐα τῷ προφῆτῃ. G. and S. (See No. 423).

<sup>f</sup> Om. ἔμπροσθέν σου. G. and S. <sup>f</sup> Om. ἐγὼ.

MAL. 3:17.

see

ISA. 43:21.

MAL. 4:5, 6 (3:23, 24). (614)<sup>a</sup>

MAL. 4:5, 6.

הנה אנכי שלח לכם את אליה  
הנביא לפני בוא יום יהוה הגדול  
והנורא: <sup>21</sup> והשיב לב אבות על  
בנים ולב בנים על אבותם פן אבוא  
והכיתי את הארץ חרם:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: <sup>6</sup> and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Καὶ ἰδοὺ ἐγὼ ἀποστελῶ ὑμῖν Ἠλί-  
αν τὸν Θεσβίτην, πρὶν ἔλθειν τὴν  
ἡμέραν Κυρίου τὴν μεγάλην καὶ  
ἐπιφανῇ, <sup>6</sup> ὃς ἀποκαταστήσει<sup>b</sup> καρ-  
δίαν πατρὸς πρὸς υἱόν, καὶ καρδίαν  
ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ,  
μὴ ἔλθω καὶ πατάξω τὴν γῆν ἄρδην.

And, behold, I will send you Elias the Thesbite before the great and glorious day of the Lord come, <sup>6</sup> who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth utterly.

||MATT. 17:11. ... Ἠλίας μὲν ἔρχεται <sup>c</sup> πρῶτον, καὶ ἀποκαταστήσει πάντα.  
... Elias truly shall first come, and restore all things.

||MARK 9:12. ... Ἠλίας μὲν ἐλθὼν πρῶτον, <sup>d</sup> ἀποκαθιστῇ πάντα ...  
... Elias verily cometh first, and restoreth all things ...

LUKE 1:16, 17. — Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν  
Θεὸν αὐτῶν. <sup>17</sup> καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι  
καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, κα-  
ταπειθεῖς ἐν φρονήσει δικαίων ...

— And many of the children of Israel shall he turn to the Lord their God. <sup>17</sup> And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient <sup>e</sup> to the wisdom of the just ...

<sup>a</sup> Compare Sirach 48:1—12. 1 Macc. 2:58.  
<sup>c</sup> Om. πρῶτον. <sup>d</sup> ἀποκαθιστάνει, or as Matt.

<sup>b</sup> καρδίας πατέρων. Arm. Eucholog.  
<sup>e</sup> σ<sup>c</sup> Or, by.

## QUOTATIONS FROM DOUBTFUL PLACES.

MATT. 2:23.

(615)<sup>a</sup>

MATT. 2:23.

Καὶ ἐλθὼν κατώκησεν εἰς πόλιν  
λεγομένην <sup>b</sup> Ναζαρέτ· ὅπως πληρω-  
θῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι  
Ναζωραῖος κληθήσεται.

And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a<sup>c</sup> Nazarene.

<sup>a</sup> See No. 202.  
Geneva, and Rheims.

<sup>b</sup> Ναζαρέθ.

<sup>c</sup> Nazarey, Wiclif; Nazarite, Tyndale, Cranmer,

MATT. 5:21.

( 616 )

MATT. 5:21.

Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,  
<sup>a</sup> Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ,  
 ἔνοχος ἔσται τῇ κρίσει.

Ye have heard that it was said <sup>b</sup> by  
 them of old time, <sup>a</sup> Thou shalt not  
 kill; and whosoever shall kill shall  
 be in danger of the judgment.

<sup>a</sup> Exod. 20:13, No. 97.<sup>b</sup> ¶ Or, *to them*.

MATT. 5:33.

( 617 )

MATT. 5:33.

Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς  
 ἀρχαίοις, Οὐκ ἐπιорκῆσεις, ἀπο-  
 δώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους  
 σου.

Again, ye have heard that it hath  
 been said by them of old time,  
<sup>a</sup> Thou shalt not forswear thyself,  
 but shalt perform unto the Lord  
 thine oaths.

<sup>a</sup> Comp. Lev. 19:12. Num. 30:2. Deut. 23:21. Eccl. 5:4.

MATT. 5:43.

( 618 )

MATT. 5:43.

Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις  
 τὸν πλησίον σου, καὶ μισήσεις τὸν  
 ἐχθρόν σου.

Ye have heard that it hath been  
 said, <sup>a</sup> Thou shalt love thy neigh-  
 bour, and hate thine enemy.

<sup>a</sup> See No. 129, and the Note.

|| MATT. 26:24.

( 619 )

|| MATT. 26:24.

Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει,  
 καθὼς γέγραπται περὶ αὐτοῦ ...

The Son of man goeth as it is  
 written of Him ...

|| MARK 14:21.

|| MARK 14:21.

Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει,  
 καθὼς γέγραπται περὶ αὐτοῦ ...

The Son of man indeed goeth, as  
 it is written of Him ...

|| LUKE 22:22.

|| LUKE 22:22.

Καὶ ὁ μὲν Υἱὸς τοῦ ἀνθρώπου πο-  
 ρεύεται, κατὰ τὸ ὀρισμένον ...

And truly the Son of man goeth,  
 as it was determined ...

JOHN 7:38.

( 620 )

JOHN 7:38.

Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ  
 γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐ-  
 τοῦ ρεύσουσιν ὕδατος ζῶντος.

He that believeth on me, as the  
 scripture hath said, out of his  
 belly shall flow rivers of living  
 water.

JOHN 12:34.

( 621 ) <sup>a</sup>

JOHN 12:34.

... Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου,  
 ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα ...

... We have heard out of the law  
 that Christ abideth for ever ...

<sup>a</sup> See No. 307, and the Note.



JOHN 20:9.

( 622 )

JOHN 20:9.

— οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν,  
ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

— For as yet they knew not the  
scripture, that He must rise again  
from the dead.

1 COR. 14:34.

( 623 ) <sup>a</sup>

1 COR. 14:34.

... ἀλλ' <sup>b</sup> ὑποτάσσεσθαι, καθὼς καὶ  
ὁ νόμος λέγει.

... but <sup>c</sup> they are commanded to be  
under obedience, as also saith the  
law.

<sup>a</sup> Commonly referred to Gen. 3:16.

<sup>b</sup> ὑποτασσέσθωσαν.

<sup>c</sup> women.

EPH. 5:14.

( 624 )

EPH. 5:14.

— διὸ λέγει, <sup>a</sup> Ἐγείραι ὁ καθεύδων  
καὶ ἀνίστα ἐκ τῶν νεκρῶν, καὶ ἐπι-  
φαύσει σοι ὁ Χριστός.

— Wherefore <sup>b</sup> He saith, Awake  
thou that sleepest, and arise from  
the dead, and Christ shall give  
thee light.

<sup>a</sup> Ἐγείρε. G. and S.

<sup>b</sup> ἤ Or, it [i.e. light].

1 TIM. 5:18.

( 625 ) <sup>a</sup>

1 TIM. 5:18.

Λέγει γὰρ ἡ γραφὴ <sup>b</sup> ... καὶ, Ἄξιός  
ἐστὶν ἐργάτης τοῦ μισθοῦ αὐτοῦ.

For the scripture saith <sup>b</sup> ... and.  
The labourer is worthy of his re-  
ward.

<sup>a</sup> See also Matt. 10:10. Luke 10:7.

<sup>b</sup> No. 175.

HEB. 12:21.

( 626 ) <sup>a</sup>

HEB. 12:21.

— καὶ, οὕτω φοβερὸν ἦν τὸ φαντα-  
ζόμενον, Μωσῆς εἶπεν, Ἐκφοβός  
εἰμι καὶ ἔντρομος.

— And so terrible was the sight,  
that Moses said, I exceedingly fear  
and quake.

<sup>a</sup> Words somewhat similar are found in Deut. 9:19, but they have no reference to the occasion spoken of by the apostle:—

... כי ירתתי מפני האה והחמה For I was afraid of the anger and hot displeasure, etc.

Καὶ ἔκφοβός εἰμι διὰ τὸν θυμὸν καὶ τὴν ὀργήν, κ.τ.λ.

JAMES 4:5.

( 627 )

JAMES 4:5.

Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ <sup>a</sup> λέγει,  
Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα  
ὃ κατοίκησεν ἐν ἡμῖν;

Do ye think that the scripture  
saith in vain, The spirit that dwell-  
eth in us lusteth <sup>b</sup> to envy?

<sup>a</sup> S. reads, λέγει; πρὸς ... Πνεῦμα... ἡμῶν. G. as the received text, except λέγει; <sup>b</sup> ἤ Or, enviously.

## II. ALLEGED QUOTATIONS FROM APOCRYPHAL BOOKS.

2<sup>a</sup> Esdr. 1:30, 32, 33.

( i. )

MATT. 23:34, 36-38.

Ita vos collegi, ut gallina pullos suos sub alas suas... --- <sup>32</sup> Ego misi pueros Meos prophetas ad vos, quos acceptos interfecistis, et laniastis corpora eorum, quorum sanguinem exquiram, dicit Dominus. <sup>33</sup> Hæc dicit Dominus Omnipotens; Domus vestra deserta est...

I gathered you together, as a hen gathereth her chickens under her wings... --- <sup>32</sup> I sent unto you My servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord. <sup>33</sup> Thus saith the Almighty Lord; Your house is desolate...

Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε... --- <sup>36</sup> ἀμὴν λέγω ὑμῖν, <sup>b</sup> ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. <sup>37</sup> Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; <sup>38</sup> ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify... --- <sup>36</sup> Verily I say unto you, All these things shall come upon this generation. <sup>37</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! <sup>38</sup> Behold, your house is left unto you desolate.

LUKE 11:49, 50.

Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· <sup>50</sup> ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης.

<sup>a</sup> Vulg. 4 Esdr.

<sup>b</sup> Δδ. ὅτι.

Therefore also said the Wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: <sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.

LUKE 13:34, 35.

Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; <sup>35</sup> ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν <sup>c</sup> ἔρημος...

<sup>c</sup> Om. *ἐρημος*. G. and S.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not! <sup>35</sup> Behold, your house is left unto you desolate...

Very many other portions of this Second Book of Esdras closely resemble passages in the New Testament, but as the apocryphal book is almost universally allowed to have been written, or at all events much interpolated, subsequently to the apostolic age, it is not deemed requisite to set them out at length. The most remarkable parallels are the following.

2 Esdr. 1:37—Jo. 20:29.	2 Esdr. 2:47—Lu. 1:35, & al.	2 Esdr. 7:7, { — {	Matt. 7:13,
2:11—Lu. 16:9.	— — {    Matt. 10:32.	14 { — {	14.
— — Jo. 14:1.	— — {    Lu. 12:8.		Lu. 13:24.
2:12—Matt. 11:28.	3: 7—Rev. (No. 532).	7:26—Rev. 21:2.	
2:13—Jo. 16:24.	4: 8—Rom. (No. 181).	7:28—2 Thess. 1:7.	
— — {    Matt. 24:22.	4:21—Jo. 3:31.		
— — {    Mar. 13:20.	4:28, } — { Matt. 13:25,	The word <i>Jesus</i> is not in the Arabic copy of 2 Esdr.	
— — Matt. 25:34.	etc. } — { etc.		
— — Matt. 24:42, & al.	4:35—Rev. 6:9, 10.	8: 3—Lu. 13:23.	
2:18—Rev. 22:2.	5: 1—Lu. 18:8.	8:52—Rev. 22.	
2:23—Rev. 20:5.	5: 2—Matt. 24:12.	9:3 — {    Matt. 24:7.	
2:26— { Jo. 17:12.	5: 4—Rev. 8:10.	— {    Mar. 13:8.	
— { 18:9.	5: 5—Lu. (No. 530).	— {    Lu. 21:11.	
2:27—Jo. 16:20.	5:18—Jo. 10:12.	13:10—2 Thess. 2:8.	
2:34—1 Pet. 5:4, & al.	6:17—Rev. (No. 313).	13:31— {    Matt.    Mar.	
2:36—Eph. 6:12.	6:20—Rev. (No. 544).	— {    Lu. (No. 397).	
2:37—Col. 1:12, 13.	6:23— { Matt. 24:31.	14:35—Heb. 9:27.	
2:38—Rev. 7:4.	— { 1 Cor. 15:52.	15:49—Rev. 18:7, 8.	
2:40—Rev. 3:4, & al.	6:25— {    Matt. 24:13.	15:55—Rev. 18:6.	
2:42—Rev. 14:1, 3.	— {    Mark 13:13.	16:15—Lu. 12:49.	
— — Rev. 7:9.	— {    Matt. 16:28.	16:18—Matt. 24:8.	
2:44—Rev. 7:13.	6:26— {    Mark 9:1.	16:41—44 — 1 Cor. 7:	
2:45—2 Cor. 5:2, 3.	— {    Lu. 9:27.	29—31.	
2:46—Rev. 7:9.		16:62—1 Cor. 2:10.	
		16:78—Heb. 6:8.	

TOBIT 13:16, 17.<sup>a</sup>

( ii )

REV. 21:18.<sup>g</sup>

"Οτι οἰκοδομηθήσεται Ἱερουσαλήμ  
σαπφείρῳ καὶ σμαράγδῳ, καὶ λίθῳ  
ἐντίμῳ τὰ τεῖχη σου, καὶ οἱ πύργοι,  
καὶ οἱ προμαχώνες ἐν χρυσίῳ κα-  
θαρῷ, <sup>17</sup> καὶ αἱ πλατεῖαι Ἱερουσα-  
λήμ ἐν βηρύλλῳ, καὶ ἄνθρακι, καὶ  
λίθῳ ἐκ Σουφείρ ψηφολογηθήσον-  
ται.

Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους  
αὐτῆς ἱασπιδος· καὶ ἡ πόλις χρυσίον  
καθαρόν, ὁμοία ὑάλῳ καθαρῷ.

For Jerusalem shall be built up  
with <sup>b</sup>sapphires, and <sup>c</sup>emeralds,  
and <sup>d</sup>precious stone: thy walls and  
towers and battlements with pure  
gold: <sup>17</sup> and the streets of Jerusa-  
lem shall be paved with <sup>e</sup>beryl, and  
<sup>f</sup>carbuncle, and stones of Ophir.

And the building of the wall of it  
was of jasper: and the city was  
pure gold, like unto clear glass.

<sup>a</sup> The imagery of this passage seems borrowed from Isa. 54:11, 12, to which the Apo-  
calypitic vision doubtless has reference. <sup>b</sup> The second foundation of the New Jerusalem  
was sapphire. <sup>c</sup> The fourth, an emerald. <sup>d</sup> Her light was like unto a stone most  
precious, etc. <sup>e</sup> The eighth foundation was beryl. <sup>f</sup> Isa. 54:12. <sup>g</sup> See ver. 10—21.

JUDITH 8:22.<sup>a</sup>

( iii )

JAMES 2:23.<sup>b</sup>

... Dei amicus effectus est.

... καὶ φίλος Θεοῦ ἐκλήθη.

... he was made the friend of God.

... and he was called the friend of  
God.

<sup>a</sup> The words are found only in the Latin Version, which is necessarily translated anew.  
<sup>b</sup> From the Old Testament. See No. 230.

JUDITH 8:25.<sup>a</sup>

( iv )

1 COR. 10:9, 10.

Exterminati sunt ab extermina-  
tore, et serpentibus perierunt.

... καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο.  
<sup>10</sup> ... καὶ ἀπώλοντο ὑπὸ τοῦ ὀλο-  
θρευτοῦ.

They were destroyed of the de-  
stroyer, and perished by serpents.

... and were destroyed of serpents.  
<sup>10</sup> ... and were destroyed of the de-  
stroyer.

<sup>a</sup> See Note (a) to the next preceding section.  
14, 16, and 21.

<sup>b</sup> The facts are recorded in Num.

JUDITH 16:17.

see

No. 486.

ESTHER 15:13.

see

No. 216.

WISDOM 2:16—18.

( v )

|| MATT. 27:43—54.

... ἀλαζονεύεται πατέρα Θεόν.  
<sup>17</sup> Ἰδῶμεν εἰ οἱ λόγοι αὐτοῦ ἀλη-  
θεῖς ... <sup>18</sup> εἰ γάρ ἐστιν ὁ δίκαιος  
υἱὸς Θεοῦ, ἀντιλήψεται αὐτοῦ, καὶ  
ρύσεται αὐτὸν ἐκ χειρὸς ἀνθέστη-  
κότων.

Πέποιθεν ἐπὶ τὸν Θεὸν ῥυσάσθω  
νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε γὰρ,  
ὅτι Θεοῦ εἰμι Υἱός. --- <sup>54</sup> ... Ἀλη-  
θῶς Θεοῦ Υἱὸς ἦν οὗτος.



... (<sup>a</sup> he) maketh his boast that God is his Father. <sup>17</sup> Let us see if his words be true ... <sup>18</sup> For if the just man be the son of God, He will help him, and deliver him from the hand of his enemies.

He <sup>b</sup> trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. --- <sup>54</sup> ... Truly this was the Son of God.

|| MARK 15:39.

... Ἀληθῶς ὁ ἄνθρωπος οὗτος Υἱὸς ἦν Θεοῦ.

... Truly this man was the Son of God.

|| LUKE 23:47.

... Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

... Certainly this was a righteous man.

<sup>a</sup> *The righteous*, ver. 12.  
and Luke 23:35, 37, 39.

<sup>b</sup> This is from Psa. 22. No. 261. Comp. Mark 15:30—32,

WISDOM 3:8.

(vi)

1 COR. 6:2.

Κρινοῦσιν ἔθνη καὶ κρατήσουσι λαῶν ...

<sup>a</sup> They shall judge the nations, and have dominion over the people ...

Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; ...

Do ye not know that the saints shall judge the world? ...

<sup>a</sup> *The righteous*.

WISDOM 4:10.<sup>a</sup>

(vii)

HEB. 11:5.<sup>b</sup>

Εὐάρεστος τῷ Θεῷ γενόμενος ἠγαπήθη, καὶ ζῶν μεταξὺ ἁμαρτωλῶν μετετέθη.

He pleased God, and was beloved of Him: so that living among sinners he was translated.

(ECCLES 44:16.)

Ἐνώχ εὐηρέστησε Κυρίῳ, καὶ μετετέθη ...

Enoch pleased the Lord, and was translated ...

Πίστει Ἐνώχ μετετέθη ... πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ

By faith Enoch was translated ... for before his translation he had this testimony, that he pleased God.

<sup>a</sup> This passage evidently alludes to Enoch, but his name is not mentioned. Gen. 5:24. See No. 13.

<sup>b</sup> From

WISDOM 6:3, 4.

(viii)

ROM. 13:1, 4.<sup>a</sup>

Ὅτι ἐδόθη παρὰ τοῦ Κυρίου ἡ κρίτησις ὑμῖν, <sup>4</sup> ὑπηρεταὶ ὄντες τῆς αὐτοῦ βασιλείας ...

... οὐ γάρ ἐστιν ἐξουσία εἰ μὴ <sup>b</sup> ἀπὸ Θεοῦ ... --- <sup>4</sup> Θεοῦ γὰρ διάκονός ἐστι, κ.τ.λ.

For power is given <sup>c</sup>you of the Lord... <sup>4</sup>. being ministers of His kingdom.

<sup>a</sup> Compare Prov. 8:15, 16.

... For there is no power but of God... --- <sup>4</sup> For he is the minister of God, etc.

<sup>b</sup> ὑπὸ. <sup>c</sup> kings, judges.

WISDOM 6:7.

(ix)

ROM. 2:11.<sup>a</sup>

Οὐ γὰρ ὑποστελεῖται πρόσωπον ὁ πάντων Δεσπότης...

For He which is Lord over all shall fear no man's person...

Οὐ γὰρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

For there is no respect of persons with God.

<sup>a</sup> Evidently no quotation from Wisdom. See No. 160.

WISDOM 7:26.

(x)

HEB. 1:3.

Ἀπαύγασμα γὰρ ἐστὶ φωτὸς αἰδίου, καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

For <sup>a</sup>she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of His goodness.

.. ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρον τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ...

.. the brightness of His glory, and the express image of His person, and upholding all things by the word of His power...

<sup>a</sup> Σοφία, Wisdom.

Compare Prov. 8.

WISDOM 9:1, 9.<sup>a</sup>

(xi)

JOHN 1:1-3.

Θεὲ πατέρων... ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου --- <sup>9</sup> καὶ μετὰ σοῦ ἡ σοφία ἡ εἰδυῖα τὰ ἔργα σου, καὶ παροῦσα ὅτε ἐποίεις τὸν κόσμον...

O God of my fathers... who hast made all things with Thy word --- <sup>9</sup> And wisdom was with thee: which knoweth Thy works, and was present when Thou madest the world...

Ἐν ἀρχῇ ἦν ὁ Λόγος... <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. <sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο...

In the beginning was the Word... <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by Him...

<sup>a</sup> Borrowed from Prov. 8:22, etc.

WISDOM 9:13.

(xii)

ROM. 11:34.<sup>a</sup>

Τίς γὰρ ἄνθρωπος γνώσεται βουλὴν Θεοῦ; ἢ τίς ἐνθυμηθήσεται τί θέλει ὁ Κύριος;

For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

For who hath known the mind of the Lord? or who hath been His counsellor?

<sup>a</sup> This citation is really from Isa. 40:13. See No. 426.

WISDOM 9:15.	( xiii )	1 COR. 15:53.
Φθαρτὸν γὰρ σῶμα βαρύνει ψυ- χήν ... For the corruptible body presseth down the soul ...		Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύ- σασθαι ἀφθαρσίαν ... For this corruptible must put on incorruption ...

WISDOM 9:15. <sup>a</sup>	( xiv )	2 COR. 5:1. <sup>b</sup>
...καὶ βρίθει τὸ γεῶδες σκῆνος νοῦν πολυφροντίδα. ...and the earthy tabernacle weigheth down the mind that museth upon many things.		... ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆ- νους καταλυθῇ ... ... our earthly house of <i>this</i> taber- nacle ...

<sup>a</sup> See Job 4:19, *that dwell in houses of clay.*

<sup>b</sup> Comp. 2 Pet. 1:13, 14.

WISDOM 15:7. <sup>b</sup>	( xv ) <sup>a</sup>	ROM. 9:21.
Καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θλίβων ἐπίμοχθον, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον, ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τὰ τε τῶν καθαρῶν ἔργων δοῦλα σκεύη, τά τε ἐναντία, πάνθ' ὁμοίως· τού- των δὲ ἑκατέρου τίς ἐκάστου ἐστὶν ἡ χρῆσις, κριτὴς ὁ πηλουργός. For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.		Ἦ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράμα- τος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

<sup>a</sup> See No. 414.

<sup>b</sup> Comp. Eccl'us 33:13, and 2 Tim. 2:20.

WISDOM 15:11, 17, 18.	compare	ROM. 1:21-23.
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WISDOM 16:20.	( xvi )	JOHN 6:31. <sup>b</sup>
.. ἀγγέλων τροφήν ἐψώμισας τὸν λαόν σου, καὶ ἔτοιμον ἄρτον αὐ- τοῖς ἀπ' οὐρανοῦ ἔπεμψάς ἀκοπιά- τως ... .. Thou feddest Thine own people with <sup>a</sup> angels' food, and didst send them from heaven bread prepared without their labour ...		... καθὼς ἐστὶ γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φα- γεῖν. ... as it is written, He gave them bread from heaven to eat.

<sup>a</sup> Psa. 78:24, 25.

<sup>b</sup> For the true source of this quotation, see No. 84.

ECCL'US 7:14.	compare	MATT. 6:7.
ECCL'US 7:17.	see	No. 486.
ECCL'US 11:18, 19.	compare	LUKE 12:19.
ECCL'US 14:17.	( xvii )	1 PET. 1:24. <sup>a</sup>
<i>Πᾶσα σὰρξ ὡς ἱμάτιον παλαιού- ται ...</i> <i>All flesh waxeth old as a garment ...</i>		
<i>Διότι πᾶσα σὰρξ ὡς χόρτος ...</i> <i>For all flesh is as grass ...</i>		
<sup>a</sup> From Isa. 40:6. See No. 424. A Romish writer names it as a quotation from Ec- clesiasticus!		
ECCL'US 28:2. <sup>a</sup>	( xviii )	MATT. 6:14.
<i>Ἄφες ἀδίκημα τῷ πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται.</i> <i>Forgive thy neighbour the hurt that he hath done unto thee; so shall thy sins also be forgiven when thou prayest.</i>		
<i>Ἐὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος.</i> <i>For if ye forgive men their tres- passes, your heavenly Father will also forgive you.<sup>b</sup></i>		
MARK 11:25. <i>... ἀφίετε εἴ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώ- ματα ὑμῶν.</i> <i>... forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.<sup>c</sup></i>		
<sup>a</sup> See ver. 1—5. <sup>b</sup> See ver. 15, <i>but</i> , etc. <sup>c</sup> See ver. 26, <i>But</i> , etc.		
ECCL'US 29:11.	compare	MATT. 6:19, etc.
ECCL'US 33:13.	see	WISDOM 15:7.
ECCL'US 44:16.	see	WISDOM 4:10.
BARUCH 3:37.	compare	JOHN 1:14.
BARUCH 4:7.	compare	No. 185.
SONG OF THE 3 CHILDREN, 4(3). ( xix )		
REV. 15:3. <sup>3</sup> Ὅτι δίκαιος εἰ ἐπὶ πᾶσιν οἷς ἐποίησας, καὶ πάντα τὰ ἔργα σου ἀληθινὰ, καὶ εὐθεῖαι αἱ ὁδοί σου, καὶ πᾶσαι αἱ κρίσεις σου ἀλήθεια.		
... Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων.		



<sup>4</sup> For Thou art righteous in all the things that Thou hast done to us: yea, true are all Thy works, Thy ways are right, and all Thy judgments truth.

... Great and marvellous *are* Thy works, Lord God Almighty; just and true *are* Thy ways, Thou King of <sup>b</sup> saints.

REV. 16:7.

... Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.

... Even so, Lord God Almighty, true and righteous *are* Thy judgments.

REV. 19:2.

— ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ ...

— for true and righteous *are* His judgments ...

<sup>a</sup> G. and S. ἐθνῶν\* (see No. 491, supra) others αἰώνων.

<sup>b</sup> ¶ Or, nations, or, ages.

PRAYER OF MANASSEH. (xx)

MATT. 6:13.<sup>b</sup>

... <sup>a</sup> et tibi est gloria in sæcula sæculorum. Amen.

... ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

... and Thine is the glory for ever and ever. Amen.

... for Thine is the kingdom, and the power, and the glory, for ever. Amen.

<sup>a</sup> This prayer cannot be traced beyond the Latin Vulgate. See No. 229; also page 287.

<sup>b</sup> Omitted by G. and S.

1 Macc. 1:54.

see

No. 550.

1 Macc. 4:59.

(xxi)

JOHN 10:22.

... αἱ ἡμέραι ἐγκαινισμοῦ τοῦ θυσιαστηρίου...

... τὰ ἐγκαίνια ...

... the days of the dedication of the altar ...

... the feast of the dedication ...

1 Macc. 4:60.

(xxii)

LUKE 21:24.

... μήποτε παραγενθέντα τὰ ἔθνη καταπατήσωσιν αὐτὰ ...

... καὶ Ἱερουσαλὴμ ἔσται πατομένη ὑπὸ ἐθνῶν ...

... <sup>a</sup> lest the Gentiles should come and tread it down ...

... and Jerusalem shall be trodden down of the Gentiles ...

<sup>a</sup> ... they builded up the mount Sion with high walls, etc., lest ...

2 Macc. 6 and 7.

see

HEB. 11:35.

ENOCH, ch. 2.

(xxiii)

JUDE 14, 15.

፬፻፲: ጠጽሐ: በትላልፋት: ቅዱሳን:

ከ፡ ደገበር: ፋትሐ: ለዕሴሆ፡

፬ዮኃጉሎ፡ ለረኪዳን: ፬ደትዋቀን:

ኩሎ: ዘሠጋ: በእነተ: ኩሎ: ዘገብረ:

፬ረዘዩ: ለዕሴሆ: ኃጥላን: ፬ረኪዳን:

Et <sup>a</sup> venit cum myriadibus sanctorum, ut faciat iudicium super eos, et perdat impios, et litiget cum omnibus carnalibus, pro omnibus quæ fecerunt et operati sunt contra eum peccatores et impii.

Behold, <sup>b</sup> He cometh with ten thousands of His saints, to execute judgment upon them, and to destroy the wicked, and to reprove all the <sup>c</sup> carnal, for every thing which the sinful and ungodly have done and committed against Him.

Προεφήτευσε δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνώχ, λέγων, Ἴδου, ἦλθε Κύριος ἐν <sup>d</sup> μυριάσιν ἁγίαις αὐτοῦ, <sup>15</sup> ποιῆσαι κρίσιν κατὰ πάντων, καὶ <sup>e</sup> ἐξελέγξει πάντας τοὺς ἄσεβεῖς <sup>f</sup> αὐτῶν περὶ πάντων τῶν ἔργων <sup>g</sup> ἄσεβείας αὐτῶν ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἄσεβεῖς.

Prophetavit <sup>h</sup> autem et de his septimus ab Adam Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, <sup>15</sup> facere iudicium contra omnes impios de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum. peccatores impii.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, <sup>15</sup> to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

<sup>a</sup> The Latin version of the Baron Silvestre de Sacy. <sup>b</sup> The translation of Abp. Laurence. <sup>c</sup> Ethiop. *of flesh*. <sup>d</sup> ἁγίαις μυριάσιν. G. and S. <sup>e</sup> ἐλέγξει. <sup>f</sup> Om. αὐτῶν. <sup>g</sup> Om. ἄσεβείας. <sup>h</sup> The Vulgate version.

Other passages in the book of Enoch strikingly resemble texts in the New Testament. The following are examples:—

ENOCH 10:5, *Bind them for seventy generations underneath the earth, even to the day of judgment.* Comp. Rev. 20:2.

ENOCH 10:6, *Bind Azazel hand and foot; cast him into darkness.* Comp. Matt. 22:13. 2 Pet. 2:4. Jude 6.

### III. SUPPOSED QUOTATIONS FROM ANCIENT JEWISH WRITINGS;

TOGETHER WITH SOME EXAMPLES OF THE USE OF JEWISH  
PROVERBS AND FORMS OF SPEECH.



TALMUD. BERACHOTH, 2:25.<sup>a</sup> (A)

MATT. 3:2.<sup>b</sup>

מַלְכוּת שָׁמַיִם ... ἡ βασιλεία τῶν οὐρανῶν.

The kingdom of heaven.

... the kingdom of heaven ...

<sup>a</sup> And Babyl. Gemara, fol. 13:2. 15:1. T. Jerus. Kiddushin, fol. 59:4, ... *he broke from off him the yoke of the kingdom of heaven, and took upon himself the yoke of flesh and blood.* See also Zohar on Levit., fol. 53. <sup>b</sup> And frequently in Matthew, but not elsewhere.

TANCHUM.<sup>a</sup>

(B)

MATT. 5:22.

רָקָה ... 'Ρακὰ ...

Raka.

...<sup>b</sup> Raca ...

<sup>a</sup> The word often occurs in the Talmudists as an expression of the utmost contempt. Tanchum, fol. 5, col. 2. fol. 18, col. 4. Midrash Tehilim, on Psal. 137, and fol. 38, col. 4. Tal. Bab. Berachoth, fol. 32:2. <sup>b</sup> ¶ That is, *vain fellow*. [Comp.] 2 Sam. 6:20.

MAIMONID., HAL. SHEV., ch. 12. (C)

MATT. 5:34, 35.

... בַּשָּׁמַיִם בָּאָרֶץ ... ... μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ ... <sup>35</sup> μήτε ἐν τῇ γῇ ...

<sup>a</sup> ... by heaven, by the earth ...

... Swear not at all; neither by <sup>b</sup>heaven ... <sup>25</sup> nor by the earth ...

JAMES 5:12.

... μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν ...

... swear not, neither by heaven, neither by the earth ...

<sup>a</sup> *If one swear by heaven, the earth, the sun, and like things, though it be the mind of the swearer under these words to swear by Him who created these things, yet this is not an oath.* So Mishna, Shevuoth, chap. 4, *If any one adjure another by heaven or earth he is not guilty.* Bab. Berachoth, fol. 35, *By heaven it is so.* Other examples may be seen in Lightfoot. <sup>b</sup> See also Matt. 23:22, *And he that shall swear by heaven, etc.*





MAIMONIDES, 'TEPHILLOTH.

... אֲבִינוּ שְׁבַשְׁמִים

Our Father which art in heaven ...<sup>a</sup>

<sup>a</sup> The passage proceeds, *so deal with us as Thou hast promised by the prophets.* In Sotah, ch. 9:15, the phrase occurs thrice, *Whom have we that we may lean upon?* אֲבִינוּ שְׁבַשְׁמִים *Upon our Father who is in heaven.* Ioma, ch. 8, *Blessed are ye, O Israelites: who purifieth you? Your Father who is in heaven.* Tal. Jerus. Maaseroth, fol. 50:3, *Ye have given to your Father which is in heaven, but to me the priest.*

Almost the whole remainder of the Lord's prayer may be illustrated by Rabbinical citations; see Lightfoot's *Horæ Hebraicæ*, and Dr. Gill's *Commentary*.

First, it is laid down as a rule that a man ought always to join himself (i.e. in spirit,) in prayer with the congregation (Tal. Bab. Shev.), upon which the gloss says, *Let him not pray the short prayer in the singular, but in the plural number, that so his prayer may be heard.*

*Hallowed be Thy name.*] See the doxology, below. The formula might be cited from Seder Tephillot, but that book is too recent to be regarded as important for this purpose.

*Thy kingdom come.*] Tal. Bab. Berac., fol. 40:2, *That prayer in which there is not (remembrance of) the kingdom of God, is not a prayer.*

*Thy will be done in earth, as it is in heaven.*] Comp. Tal. Bab. Berachoth, fol. 29:2, *What is a short prayer? R. Eliezer saith, בְּשִׁמְךָ רַחֵם רַחֵם Do thy will in heaven, and give rest of spirit to those who fear Thee below, that is, in earth.*

*Give us this day our daily bread.*] Tal. Bab. Berac., ubi supra, *Be it Thy good pleasure to give to every one כִּרְצוֹנוֹ what sufficeth for food.*

*Deliver us from evil.*] Tal. Berachoth, 16:2: R. Judah was accustomed to pray thus: *Be it Thy good pleasure to deliver us from the shameless and from shamelessness; from an evil man, and from an evil accident; from an evil affection, from an evil companion, from an evil neighbour, from Satan the destroyer, from hard judgment, and from a hard adversary.*

*For Thine is the kingdom, and the power, and the glory, for ever.*] In the Temple liturgy a response or doxology, making mention of the kingdom of God, was used instead of Amen. Tal. Jerus. Berac., fol. 13:3, *The tradition is that Amen was not responded in the house of the sanctuary. What then did they say? Blessed be the name of the glory of His kingdom for ever.* The same response is mentioned in Tal. Bab. Berac., fol. 39:1. 41:2. 66:1. A doxology still more like that in the Lord's prayer is found in Seder Tephillot: *For Thine is the kingdom, and Thou shalt reign in glory for ever and ever.* Comp. No. xx., p. 283.

*Amen.*] Much used as a response to prayers in the synagogue and in the family. In private prayers it occurs less frequently. Otho, Lex. Rab. Phil. 31. Lightfoot.

<sup>b</sup> The phrase, *your Father* (and *My Father*) *in heaven*, is frequent in Matthew. It is found once in Mark (ch. 11:26), and once in Luke (v. supra), but not elsewhere in the New Testament. <sup>c</sup> Om. ἡμῶν. <sup>d</sup> Om. ὁ ἐν τοῖς οὐρανοῖς.

TALM. BAB. BERACHOTH, fo. 9:2. (H)

MATT. 6:34.

דִּיה לְצָרָה לְשַׁעֲתֶיהָ

Sufficient for destruction is its own hour.

... ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

... sufficient unto the day is the evil thereof.

TARG. JERUS. GEN. 38:26. (I)

|| MATT. 7:2.

בְּמִכְלֵל דְּאָנֶשׁ מִכִּיל בָּהּ מִתְכִּיל  
לֵיהּ בֵּין מִכְלֵל טָבָא בֵּין מִכְלֵל  
בִּישָׁא

With what measure a man measures, it shall be measured to him again, whether it be a good measure or a bad one.

... καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἂν τι μετρηθῇσεται ὑμῖν.

... and with what measure ye mete, it shall be measured to you again.

(MARK 4:24.)

... ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθῇσεται ὑμῖν ...

... with what measure ye mete, it shall be measured to you ...

TALM. BAB. SANHEDR., fo. 100:1.<sup>a</sup>

במרה שאדם מודר בה מודרין לו

With what measure a man measures, it shall be measured to him again.

<sup>a</sup> The same words are found in Sotah, 1:7, 8, 9. Lightfoot and Otho speak of the saying as a very common proverb among the Jews. Gill gives many references. <sup>b</sup> Om. *ἀντι*. G. and S. <sup>c</sup> *ὅ γὰρ μέτρῳ μετρεῖτε.*

(|| LUKE 6:38.)

...<sup>c</sup> τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

...For with the same measure that ye mete withal it shall be measured to you again.

TAL. BAB. BAVA BATHRA, fo. 15:2. (K)

... מול קיסם מבין עיניך

... מול קורה מבין עיניך

...<sup>a</sup> Cast the mote out of thine eye.

... Cast the beam out of thine eye.

MATT. 7:5.<sup>b</sup>

... ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

...first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(|| LUKE 6:42.<sup>c</sup>)

... ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

... cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

<sup>a</sup> In the generation which judged its judges, when a (judge) said to any one, Cast, etc., he answered, And thou, etc. The same expression occurs in Erachin, 16:2. <sup>b</sup> See verses 3-5. <sup>c</sup> See verses 41, 42.

TALM. BAB. SHABBATH, fo. 31:1.<sup>a</sup> (L)

דעלך סני לחברייך לא תעביר וז  
היא כל התורה וגו'

What is hateful to thyself, do not to thy neighbour. This is the whole law, etc.

MATT. 7:12.

Πάντα ὅν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

(|| LUKE 6:31.)

— καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.

— And as ye would that men should do to you, do ye also to them likewise.

<sup>a</sup> Hillel addresses a Gentile proselyte. Comp. Tobit 4:15, καὶ ὁ μισεῖς, μηδενὶ ποιήσης ... *Do that to no man which thou hatest* ...: also Maimonides, as cited by Gill.

MATT. 8:28, see V, note.

TALM. DERECH ERETZ, ch. 5. (M)

|| MATT. 12:25.

כל בית שיש בו מחלוקת סופו  
ליהרב

... Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

Every house in which there is dissension, shall be at last destroyed.

... Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

(|| MARK 3:24, 25.)

Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· <sup>24</sup> καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται <sup>a</sup> σταθῆναι ἡ οἰκία ἐκείνη.

And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house cannot stand.

(|| LUKE 11:17.)

... Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει.

... Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

<sup>a</sup> στῆναι.

TALMUD. NEDARIM, ch. 1:5.<sup>a</sup> (N)

|| MATT. 15:5.

... קרבן ...  
... Korban ...

— Ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελθῇς,—

TALM. BAB. ZERACHIN, fo. 7:2.<sup>b</sup>

— But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me,—

... דורון ...  
... Doron ...

MISHNA. NEDARIM, passim.

(||MARK 7:11.)

האומר לחבירו קונם שאני נהנה  
לד וגו'

—'Τμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄν-  
θρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορ-  
βὰν (ὃ ἐστι, Δῶρον), ὃ ἐὰν ἐξ ἐμοῦ  
ὠφεληθῇς—

If any one says to his neighbour,  
Conam, whatsoever thou might-  
est be profited by me ...

— But ye say, If a man shall say  
to his father or mother, *It is*  
Corban, that is to say, a gift, by  
whatsoever thou mightest be pro-  
fited by me ...

<sup>a</sup> The Jews had an axiom, כל בניי נדרים כנדרים *All epithets of vows are as the vows themselves*, implying that in making a vow it was not necessary to state its nature in words at length, but sufficient to say קונם or קרבן, which were epithets of devoted things having special significations. Nedarim, i. 2. <sup>b</sup> Rabba says a burnt offering is a gift (doron). So Peshachin, fo. 118:2, *Egypt shall bring a gift to Messiah*. <sup>c</sup> That is, let it be a devoted gift. Conam, Conach, and Conas, are called the surnames of Corban, of which they are corruptions and equivalents. Many examples resembling the above are to be found in Mishna, Nedarim.

TALM. BAB. BERACH., fo. 28:2.<sup>a</sup> (O)MATT. 16:17.<sup>b</sup>

... בשר ודם ... ... σὰρξ καὶ αἷμα ...

...<sup>a</sup> flesh and blood ...

... flesh and blood ...

<sup>a</sup> The phrase, *flesh and blood*, is often employed by the Talmudists for man in opposition to God: here, *a king of flesh and blood*, is opposed to the *King of kings*. In Tanchum, fo. 12:4, the expression occurs five times. In the same tract, fo. 18:3, we read, *God, the holy and the blessed, doeth not as flesh and blood doeth*. <sup>b</sup> So 1 Cor. 15:50. Gal. 1:16. Eph. 6:12. Heb. 2:14.

BERESH. RABBA, sec. 9.<sup>a</sup> (P)

||MATT. 16:28.

... שלא יטעום טעם המיתה ... ... οὔτινες οὐ μὴ γεύσονται θανά-  
του ...

... that he should not taste of ... which shall not taste of death ...  
death.

<sup>a</sup> *Adam the first man was worthy that*, etc. A little lower the same thing is said of good men in general. It is a common form of expression. Compare Wisdom 18:20.

<sup>b</sup> The phrase occurs also in ||Mark 9:1. ||Luke 9:27. Jo. 8:52. Heb. 2:9.

TALM. BAB. BERACH., fo. 55:2.<sup>a</sup> (Q)

||MATT. 19:24.

... פילא דעייל בקופא דמהמא ... ... Εὐκοπώτερόν ἐστι κάμηλον διὰ  
<sup>b</sup> τρυπήματος ραφίδος <sup>c</sup> διελθεῖν ...

... an elephant which goes through ... It is easier for a camel to go  
the eye of a needle. through the eye of a needle ...

(||MARK 10:25.)

Εὐκοπώτερόν ἐστι κάμηλον διὰ  
<sup>d</sup> τῆς τρυμαλιᾶς <sup>d</sup> τῆς ραφίδος  
<sup>e</sup> διελθεῖν ...

It is easier for a camel to go  
through the eye of a needle ...



(|| LUKE 18:25.)

Εὐκοπώτερον γὰρ ἐστὶ, καμήλον  
διὰ τρυμαλῖας <sup>†</sup> ῥαφίδος <sup>‡</sup> εἰσελ-  
θεῖν ...

For it is easier for a camel to go  
through a needle's eye ...

<sup>a</sup> *They do not shew a man a palm tree of gold, nor an elephant, etc.; which the Gloss explains as, A thing that one is not accustomed to see, and of which one has never thought.* In Bava Metzia, fo. 38:2, R. Amram asserting something highly improbable, R. Shesheth replies, *Perhaps thou art one of Pumbeditha (a school in Babylon), who can lead an elephant through the eye of a needle (That is, says the Aruch, who say things which are impossible).* <sup>b</sup> τρυμαλῖας. <sup>c</sup> εἰσελθεῖν. G. and S. <sup>dd</sup> Om. τῆς. <sup>e</sup> εἰσελθεῖν. <sup>f</sup> βελόνης. <sup>g</sup> διελθεῖν.

TALM. JER. MOED KAT., fo. 81:1. <sup>a</sup> ( R ) MATT. 23:7.

רבי רבי ... Παββί, <sup>b</sup> ῥαββί.

Rabbi, Rabbi. ... Rabbi, Rabbi.

<sup>a</sup> Thus R. Akibah salutes R. Eleazar. In T. Bab. Maccoth, fo. 24:1, we find, רבי אבי אבי אבי רבי מרי מרי Father, Father; Rabbi, Rabbi; Master, Master. See verses 7—10 in Matt. <sup>b</sup> Many copies omit the second ῥαββί.

TOSAPHTA ON NEDARIM, ch. 1. <sup>a</sup> ( S ) MATT. 23:16.<sup>b</sup>

:בהיכל ... Ὅς ἂν ὁμώσει ἐν τῷ ναῷ, οὐδὲν  
ἐστίν, κ.τ.λ.

By the temple. ... Whosoever shall swear by the  
temple, it is nothing, etc.

<sup>a</sup> See the Note to Sect. D, supra. <sup>b</sup> See verses 16—23, and the same Note.

MARK 3:24, 25, in M. 4:24, in I. 5:1, etc., see V, note. 7:11,  
in N. 9:1, see P, note. 10:25, in Q. 11:26, see G, note.

TARG. ONKELOS. GEN. 22:7. <sup>a</sup> ( T ) MARK 14:36.<sup>b</sup>

... אבא ... ... Ἀββὰ ὁ Πατήρ ...

... father ... ... Abba, Father ...

(ROM. 8:15.)

... Ἀββὰ ὁ Πατήρ.

... Abba, Father.

(GAL. 4:6.)

... Ἀββὰ ὁ Πατήρ.

... Abba, Father.

<sup>a</sup> And often in the Targums. See the Note. <sup>b</sup> Syriac, אבא אבא Father, My Father.

VAÏKRA RABBA, sec. 5.<sup>a</sup>

( U )

LUKE 4:23.

: אסיא אסי חגרתך

... Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπυευσον σεαυτὸν ...

Physician, heal thyself.

... Ye will surely say unto Me this proverb, Physician, heal thyself...

<sup>a</sup> See Tanchum on Gen., sect. 1.

LUKE 6:31, in L. 6:36, in F. 6:38, in I. 6:42, in K.

TALM. JER. TRUMOTH, fo. 40:2. ( V )

||LUKE 8:27, 29.<sup>b</sup>Hæc <sup>a</sup> sunt signa τοῦ שומט, exit nocte et pernoctat inter sepulchra, et vestes suas lacerat, et quodcunque ei datur pessundat.... ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἰκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενε, ἀλλ' ἐν τοῖς μνήμασιν. --- <sup>29</sup> ... διαρρήσων τὰ δεσμὰ ...

These are the signs of a demoniac; he goes out at night, and spends the night among the tombs, and tears his garments, and destroys whatever is given to him.

... there met Him <sup>c</sup> out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. --- <sup>29</sup> ... he brake the bands...<sup>a</sup> No copy of the original being accessible, the Latin version of Otho (Lex. Rab. Phil. 146) is inserted in its place. <sup>b</sup> Compare the accounts given in ||Matt. 8:28, etc., and ||Mark 5:1, etc. <sup>c</sup> Rather, a certain man of the city.

LUKE 9:27, see P, note. 11:2, in G. 11:17, in M.

TALM. JER. KILAIM, ch. 1.<sup>a</sup> ( W )

LUKE 11:27.

לֵיט בִּזְא רֶכֶן אֵינָן

... Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

Cursed be the breasts which have suckled him.

... Blessed is the womb that bare Thee, and the paps which Thou hast suckled.

<sup>a</sup> Near the end. This form of cursing (which is also found in Beresh. Rabba, sec. 5) is evidently the converse of the form of blessing recorded by Luke. In Pirke Abot, ch. 2, sec. 8, it is said of R. Josuah Ben Chananiah, אשרי ילדתי Blessed is she that bare him.

TALM. BAB. KIDDUS., fo. 72:2. ( X )

LUKE 16:22.

היום יושב בחיקו של אברהם

... εἰς τὸν κόλπον τοῦ Ἀβραάμ ...

He now remains in Abraham's bosom.

... into Abraham's bosom ...

LUKE 18:25, in Q.

TARG. JERUS. GEN. 1:27.<sup>a</sup> (Y)

JOHN 1:1.

... וברא מִמְרָא דִּי יְיָ אָדָם

Ἐν ἀρχῇ ἦν ὁ Λόγος, κ.τ.λ.

And the Word of the Lord made  
man ...

In the beginning was the Word,  
etc.

(REV. 19:13).<sup>b</sup>

... καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ  
Λόγος τοῦ Θεοῦ.

...and His name is called The  
Word of God.

<sup>a</sup> The name מִמְרָא *the Word*, is employed in innumerable places of the Chaldee paraphrases. Thus, the Targum of Onkelos, Gen. 31:22, *And the Word from before the Lord came to Laban...* The same, Gen. 28:20, 21, ... *If the Word of the Lord, etc.; then the Word of the Lord shall be my God...* The Targum of Jonathan Ben Uziel, Deut. 26:17, 18, *Ye have appointed the Word of God a king over you this day, that He may be your God.* The same, Deut. 32:39, *When the Word of the Lord shall be manifested to redeem His people...* The Targum of Jonathan, Isa. 45:12, *I, by My Word, have made, etc.* The same, Isa. 48:13, *By My Word I have founded the earth...* These examples will be sufficient to shew that amongst the ancient Jews, מִמְרָא was used personally, that it was a synonym of God, and, we may venture to add, that it was the usual appellation of the second person of the ever Blessed Trinity. <sup>b</sup> Compare 1 John 1:1, and other texts in the writings of the same evangelist.

TALM. JER. SANHEDR., fo.26:3. (Z)

JOHN 1:9.

כל באי עולם

... πάντα ἀνθρώπου ἐρχόμενον εἰς  
τὸν κόσμον.

All that come into the world.

...every man that cometh into  
the world.

<sup>a</sup> *Doth not the sun arise* על כל באי עולם *upon all that come into the world?* (Compare Matt. 5:45). The same, fo. 25:4, *All that come into the world cannot create one fly.* Rosh Hashana, ch. 1:1, *In the beginning of the year all that come into the world pass before the face of God.* The phrase occurs in many other places. Otho (Lex. Rab. Phil. 214) asserts that it is not to be understood of birth, but of present existence in the world.

(Aa)

JOHN 4:37.

Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ  
ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπεί-  
ρων, καὶ ἄλλος ὁ θερίζων.

No similar passage has been discovered  
in any Jewish document. But see Lev.  
26:16. Mic. 6:15.

And herein is that saying true,  
One soweth and another reapeth.

JOHN 8:52, see P, note.

SACRED TEXT, NUM. 24:25. (Bb)

ACTS 1:25.

... ויֵלֶךְ וישָׁב לְמִקְוָמוֹ ...

... παρευθῆναι εἰς τὸν τόπον τοῦ  
ἰδίου.

...and(Balaam)went and returned  
to his place ...<sup>a</sup>

... that <sup>a</sup> he might go to his own  
place.

<sup>a</sup> That is, as the Baal Haturim explains it, ירד לגיהנם *he descended into Gehenna.* <sup>b</sup> Judas.

ROM. 8:15, in T.

TALM. BAB. fo. 191:2.<sup>a</sup>

(Cc)

1 Cor. 5:6.

... שאר שבעסה ... ... Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον  
τὸ φύραμα ζυμοῖ;

... the leaven in the lump ...

... Know ye not that a little leaven  
leaveneth the whole lump?

(GAL. 5:9).

Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.  
A little leaven leaveneth the whole  
lump.

<sup>a</sup> This is from a prayer of R. Alexander. *Lord of the world, Thou knowest that it is my will to do Thy will. What then hinders? The leaven in the lump, which corrupts the whole man.* The resemblance of this, in sentiment, to Rom. vii. is very striking.

1 Cor. 15:50, see O, note.

TALMUD, passim.

(Dd)

1 Cor. 16:22.

שמחא<sup>a</sup> ... ἡ τὸ ἀνάθεμα, μαρὰν ἀθά.

Shammatha.

... let him be Anathema Maran-  
atha.

<sup>a</sup> This is the name which was given to the most grievous kind of excommunication. The word is supposed to be compounded of שם *The Name* (i.e. God), and אתא cometh; and if this supposition be true, it is the same with the *Maran-atha* (אתא ירן *the Lord cometh*) of the apostle. Some, however (as Moed Katon, fol. 17:1), regard שמחא as equivalent to שם מיתה, *death is there*, or שממה, *desolation*.

GAL. 1:16, see O, note. 4:6, in T. 5:9, in Cc.

EPH. 6:12, see O, note.

TARG. OF JONATHAN BEN UZIEL, (Ee)

2 Tim. 3:8.

EXOD. 1:15.<sup>a</sup>

מן יד פתחון פומהון ינים וימברם  
רישי חרשיא וגו'

Ὁν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς  
ἀντέστησαν Μωϋσεί, οὕτως καὶ  
οὗτοι ἀνθίστανται τῇ ἀληθείᾳ ...

Immediately Janes and Jambres,  
chiefs of the magicians, opened  
their mouths ...

Now as Jannes and Jambres with-  
stood Moses, so do these also re-  
sist the truth ...

(THE SAME. EXOD. 7:11.)

ועבדו לחוד הינון ינים וימברים  
חרשין דבמצרים בלחשי קוסמיהון  
היכדין:

...And Janes and Jambres, ma-  
gicians of Egypt, did the same  
with their incantations.

<sup>a</sup> In Tal. Bab. they are called יוחנא ומברא *Joanne and Mambre*.<sup>b</sup> Vulgate, *Mambres*.



HEB. 2. 9, see P, note. 2:14, see O, note.

JAMES 5:12, in C.

(Ff)

2 PETER 2:22.

The former part of this saying is to be found in Prov. 26:11 (No. 364, page 163); the latter portion may have been a common adage, but no verbally similar passage has been discovered in the Jewish documents. Perhaps it is not a citation at all, but merely the apostle's explication, by another simile, of the passage which he quotes from Solomon.

Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύνων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καὶ, ὧς λουσαμένη, εἰς κύλισμα βορβόρου. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

1 JOHN 1:1, see Y, note.

(Gg)

JUDE 9.

Probably from oral tradition. Origen mentions a book called *Ἀνάληψις τοῦ Μωσέως*, existing in his time, and containing an account of the conflict, but that work was doubtless a forgery. A contention between Michael and "Sammael, that wicked one and prince of the satans," concerning the soul of Moses, is spoken of in Debarim Rabba, sec. ii. fol. 263:1, but there is no verbal resemblance. A similar contention is described in Jalkut Shimeoni, from which an extract is given by Surenhusius, *Βίβλος Καταλλαγῆς*, pp. 700, 701.

— ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμῆσαι σοι Κύριος.

— Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

TARG. OF JONATHAN BEN UZIEL. (Hh)

REV. 1:4, 8.<sup>a</sup>

EXOD. 3:14.

אנא הוה דהויה ועתיד ...

למיהויה ...

... I am that I am and will be ...

(THE SAME. DEUT. 32:39.)

חמון כדון ארום אנא הוה ...

דהויה והויה ואנא האו דעתיד ...

למיהויה ...

... See that I am now what I am and have been, and I am He who shall be ...

... χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος ...

---<sup>b</sup> Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

... Grace be unto you, and peace, from Him which is, and which was, and which is to come ... ---

<sup>b</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>a</sup> See also ch. 4:8. 11:17. 16:5. all in No. 70, page 32. <sup>b</sup> Om, ἀρχὴ καὶ τέλος. G. and S.

TARG. OF JERUS. EXOD. 19:6. (Ii)<sup>a</sup>REV. 1:6.<sup>b</sup>

ואתין תהוון לשמי מלכין וכהנין...

— καὶ ἐποίησεν ἡμᾶς <sup>c</sup> βασιλεῖς  
καὶ ἱερεῖς τῷ Θεῷ καὶ Πατρὶ  
αὐτοῦ...And ye shall be to My name  
kings and priests...— and hath made us kings and  
priests unto God and His Father...

(REV. 5:10.)

— καὶ ἐποίησας <sup>d</sup> ἡμᾶς τῷ Θεῷ  
ἡμῶν <sup>e</sup> βασιλεῖς καὶ ἱερεῖς...— and (Thou) hast made us unto  
our God kings and priests...<sup>a</sup> See No. 89, page 40.<sup>b</sup> See also ch. 20:6.<sup>c</sup> βασιλείαν ἱερεῖς. G. and S.<sup>d</sup> αὐτῶν. G. and S.<sup>e</sup> βασιλείαν.TALMUD. SANHEDRIM, *passim*. (Kk)REV. 2:1.<sup>b</sup>

שליח הצבור

Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλη-  
σίας γράψον...The messenger of the congrega-  
tion.Unto the angel of the church of  
Ephesus write...<sup>a</sup> This is the name which was commonly given to that minister of the synagogue, whose duty it was publicly to pray, to provide for the reading of the law, and sometimes to preach. He was also called, הון הכנסת *the overseer* (or bishop) of the congregation.<sup>b</sup> See 1:20, etc.TARG. JERUS. DEUT. 33:6. (Ll)<sup>a</sup>REV. 2:11.<sup>b</sup>יחי ראובן בעלמא הדין ולא ימות  
במותנא תנינא דבה מיתין רשעיא  
לעלמא דאתי......Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ  
θανάτου τοῦ δευτέρου.Let Reuben live in this world, and  
let him not die the second death,  
wherewith the wicked shall die in  
the world to come...... He that overcometh shall not  
be hurt of the second death.<sup>a</sup> The same phrase occurs also in Targ. Jon., Isa. 22:14, and several subsequent places.<sup>b</sup> See also ch. 20:6, 14. 21:8.REV. 4:8, see Hh, note. 5:10, in Ii. 11:17. 16:5, see Hh, note.  
19:13, in Y. 20:6, et seqq., in Ii, note, and Ll, note.

## IV. QUOTATIONS FROM GREEK POETS,

ETC.

ANONYMOUS.<sup>a</sup>

(α')

ACTS 14:17.

Οὐρανό|θεν ἡ|μῖν ὑ|ετοὺς  
 δίδους καὶ καιροὺς | καρποφόρους,  
 ἐμπι|πλῶν τρο|φῆς καὶ |  
 εὐφροσύνης | τὰς καρδίας.

Giving us showers from heaven,  
 and fruitful seasons; filling *our*  
 hearts with food and gladness.

...<sup>b</sup> ἀγαθοποιῶν, οὐρανόθεν <sup>c</sup> ἡμῖν  
 ὑετοὺς διδοὺς καὶ καιροὺς καρπο-  
 φόρους, ἐμπιπλῶν τροφῆς καὶ εὐ-  
 φροσύνης τὰς καρδίας <sup>d</sup> ἡμῶν.

...in that He did good, and gave  
 us rain from heaven, and fruitful  
 seasons, filling our hearts with  
 food and gladness.

<sup>a</sup> The rhythmical character of this passage has been pointed out by Mr. Humphry in his Commentary on the Acts, 1847. See the Note to this section. <sup>b</sup> ἀγαθουργῶν. <sup>c</sup> ὑμῖν. G. and S. Others omit the word. <sup>d</sup> ὑμῶν. G. and S.

ANONYMOUS.<sup>a</sup>

(β')

ACTS 17:28.

Ζῶμεν δ' ἐν αὐτῷ θνητὰ, καὶ κινού-  
 καὶ ἐσμέν ... [μεθα,

In him we live *these* mortal lives,  
 [and move,

And are ...

Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινού-  
 μεθα, καὶ ἐσμέν ...

For in Him we live, and move,  
 and have our being ...

<sup>a</sup> Cited by Hammond in his note on this place. <sup>b</sup> Or, *are moved*, and so the N. T.

ARATUS. PHENOMENA, 5. (γ')

ACTS 17:28, 29.

Τοῦ γὰρ καὶ γένος <sup>d</sup> ἐσμέν ...

For we are also his offspring ...

(CLEANTHES. HYMN TO JUPITER.)

Ἐκ σου γὰρ γένος ἐσμέν ...

For we are thy offspring ...

... ὡς καὶ τινες τῶν καθ' ὑμᾶς  
<sup>b</sup> ποιητῶν εἰρήκασι, Τοῦ γὰρ καὶ  
 γένος ἐσμέν. <sup>29</sup> Γένος οὖν ὑπάρ-  
 χοντες τοῦ Θεοῦ ...

...as certain also of your own  
 poets have said, For we are also  
 His offspring. <sup>29</sup> Forasmuch then  
 as we are the offspring of God ...

<sup>c</sup> Some copies read εἰμεν.

<sup>b</sup> Om. ποιητῶν.

EURIPIDES. <sup>a</sup>	(δ')	1 COR. 15:33.
Φθείρουσιν ἥθη χρησθ' ὀμιλίας [κακαί.]		..φθειρουσιν ἥθη <sup>b</sup> χρησθ' ὀμιλίας κακαί.
Evil communications corrupt good [manners.]		... evil communications corrupt good manners.

MENANDER. THAIS.
Φθείρουσιν ἥθη χρησθ' ὀμιλίας [κακαί.]
Evil communications corrupt good [manners.]

<sup>a</sup> A fragment of an uncertain work. See the Note. <sup>b</sup> χρηστὰ. G. and S.

ARISTOTLE. POLIT. b.iii. ch.8. <sup>a</sup>	(ε')	GAL. 5:23.
...κατὰ δὲ τῶν τοιούτων οὐκ ἔστι νόμος...		..κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.
... but against <sup>b</sup> such there is no law ...		.. against such there is no law.

<sup>a</sup> The discovery of this very remarkable coincidence, if not quotation, is attributable to Mr. Tho. H. Gill. See the Note to this section. <sup>b</sup> The very powerful members of a community.

ANONYMOUS.	(ς')	EPH. 5:14.
Ἐγείραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, ἐπιφαύσει σοι ὁ Χριστός.		— διὸ λέγει, <sup>b</sup> Ἐγείραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.
Awake thou that sleepest, and arise from the dead, Christ shall shine upon thee.		— wherefore <sup>c</sup> He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

<sup>a</sup> It has been conjectured that these words are a portion of a hymn used in the church in apostolic days. The rhythm may, however, be accidental. See the Note. <sup>b</sup> Ἐγείρει G. and S. <sup>c</sup> ¶ Or, it [viz. light.]

EURIPIDES. ALCESTES, 664, 665.	(ζ')	1 TIM. 6:12.
Καίτοι καλόν γ' ἂν τόνδ' ἀγὼν' ἤγω- [νίσω,		Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως ...
τοῦ σοῦ πρὸ παιδὸς κατθανόν ...		Fight the good fight of faith ...
But thou wouldst have fought a [good fight		(2 TIM. 4:7.)
If thou hadst died for thy son.		Τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι ... I have fought a good fight ...

<sup>a</sup> Comp. 1 Tim. 1:18, ... ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, ... that thou by them mightest war a good warfare.



ÆSCHYLUS. SUPPLICES, 518,<sup>a</sup> etc. (η')

1 TIM. 6:15.

Ἀναξ ἀνάκτων, μακάρων  
μακάρτατε, καὶ τελέων  
τελειότατον κράτος, ὀλβιε Ζεῦ,  
πείθου τε καὶ γενέσθω.

... ὁ μακάριος καὶ μόνος Δυνάστης,  
ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ  
Κύριος τῶν κυριευόντων,—

O king of kings, of the blessed  
Most blessed, and of the perfect  
The most perfect strength, happy  
[Jupiter,  
Be thou persuaded and let it be!

... the blessed, and only Potentate,  
the King of kings, and Lord of  
lords;—

<sup>a</sup> Ed. Scholefield. 520, Porson. 533, Stanley and Butler.

SOPHOCLES. ANTIGONE, 599.<sup>a</sup> (θ')

1 TIM. 6:16.

Ἀγήρως χρόνῳ δυνάστας  
κατέχεις Ὀλυμπον  
μαρμαρόεσσαν αἴγλαν.

— ὁ μόνος ἔχων ἀθανασίαν, φῶς  
οἰκῶν ἀπρόσιτον...

...<sup>b</sup> but thou, an ever-during po-  
tentate, dost inhabit the refulgent  
splendour of Olympus.

— who only hath immortality,  
dwelling in the light which no  
man can approach unto ...

<sup>a</sup> Ed. Brunck. 608, Dindorf, who reads ἀγήρως δέ.

<sup>b</sup> From Dr. A. Clarke.

See Sect. ζ'

for

2 TIM. 4:7.

EPIMENIDES. ON ORACLES.<sup>a</sup> (ι')

TITUS 1:12.

Κρήτες ἀεὶ ψεύσται, κακὰ θηρία,  
[γαστέρες ἀργαί.

Εἰπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν  
προφήτης, Κρήτες ἀεὶ ψεύσται,  
κακὰ θηρία, γαστέρες ἀργαί.

The Cretans *are* always liars, evil  
[wild-beasts, slow bellies.

One of themselves, *even* a prophet  
of their own, said, The Cretians  
*are* always liars, evil beasts, slow  
bellies.

<sup>a</sup> A lost poem. Epimenides ap. Fabricii Biblioth. Græc. lib. i., cap. 6, sec. 3.

ANONYMOUS.<sup>a</sup>

(ια')

JAMES 1:17.

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρη-  
[μα τέλειον.

Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δῶρη-  
μα τέλειον ἄνωθέν ἐστι...

Every good gift and every perfect  
[gift.

Every good gift and every perfect  
gift is from above...

<sup>a</sup> These words form an hexameter verse, but most probably an accidental one.



## NOTES.

THE leading objects of the following brief remarks are, the reconciliation of seeming discrepancies, the removal of real or apparent difficulties, and the indication of remarkable parallels and other illustrations. Many of the sections are without comment, seeming to require none. We may, however, call attention, once for all, to the nearly universal conformity of the quotations, and, what is in some respects still more observable, of the incidental references and current phraseology of the New Testament, to the language of the Seventy; a fact demonstrative of the estimation in which that version was held by inspired apostles and evangelists, and of the honour put upon it by our Lord Himself. This conformity, so far at least as regards the plain and direct quotations, has sometimes been ascribed to a wilful alteration of the ancient version since the Christian era: with respect to the numberless coincidences of expression, such, for example, as those scattered throughout Acts vii, Hebrews xi, and the book of Revelation, there is no place for the suspicion. Previously to the labours of Mr. Grinfield, the vast extent of verbal conformity between the LXX. and the New Testament was certainly unknown: had it been apparent even from the first, so extensive a corruption of the LXX. would have been impossible. That some copies of that version, and even some Hebrew MSS., exhibit a text altered here and there in conformity with the New Testament, is not to be denied; but there is reason to believe that if we had a purer text of the ancient Hellenistic version, the conformity between that version and the New Testament would be yet more apparent than it is.

It is by no means intended dogmatically to assert, that all the scriptures from the New Testament contained in the present volume are undoubted quotations, or intentional references. Some (as No. 44) are unquestionably proverbs, idiomatic phrases, or Hebraisms; a few (as No. 12) may be merely what we term coincidences.

(1) The sublime exordium of the gospel of St. John is manifestly founded on the opening chapter of the sacred record.

JOHN. *In the beginning*] 'Εν ἀρχῇ, as in Gen. Comp. the texts referred to in the foot note, and also 2 Pet. 3:4, ἀπ' ἀρχῆς κτίσεως. Christ is Himself called ἀρχή, on account of His eternal pre-existence. See Prov. 8:22 (Heb.). Rev. 1:8. 21:6. 22:13. He is also styled, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, the Begin-

ning (i.e. the Head or Chief) of the creation of God. Rev. 3:14.

the Word] See No. 272; also sect. Y, p. 293.

was God] Θεός, as Gen. 1:1.

<sup>3</sup> All things] πάντα, as Gen. 1:31.

<sup>4</sup> In Him was life] ζωῇ. See Gen. 1:30, ψυχὴν ζωῆς. 2:7, πνοὴν ζωῆς. 2:9, τὸ ξύλον τῆς ζωῆς. The word ζωῇ is moreover used by the LXX. as a translation of the name Eve, the type of the church.

<sup>5</sup> *the light shineth in darkness*] An allusion to the creation of light, Gen. 1:3. Comp. 2 Cor. 4:6.

*the darkness*] ἡ σκορία. See Gen. 1:2, σκοτός also ver. 18.

<sup>8</sup> *that Light*] τὸ φῶς. Comp. Lu. 2:32. Jo. 8:12. 12:46.

<sup>10</sup> *the world*] ὁ κόσμος, as Gen. 2:1.

(2) κατ' εἰκόνα in Col., and καθ' ὁμολοσίαν in James, are borrowed from the LXX.

(4) HEB.] The apostle appears to have followed the LXX. exactly, merely transposing the nominative ὁ Θεὸς in order to complete the sense. In ver. 10, he employs the same words for the purpose of shewing the spiritual meaning of the seventh day's rest; *for he that is entered into His rest, he also hath ceased from his own works, as God did from His*.

(5) GEN.] See sect. 431; comp. Job 12:10. 27:3. 33:4.

1 COR.] Verbally from the LXX., πρῶτος and Ἀδὰμ being added. The context, ver. 47–49, refers distinctly to the former part of the verse in Genesis; *The first man is of the earth, earthy*, etc.

(6) GEN. *tree of life*] The phrase occurs repeatedly in Proverbs, 3:18. 11:30. 13:12. 15:4.

(7) EPH.] An evident reference to the Greek of Genesis. Comp. Ps. 139:16.

(8) GEN. *they*] The reading of the LXX., *they two*, is supported by the Samaritan Pentateuch, the Syriac, the old Italic, the Vulgate, and the Arabic, as well as by all the four N.T. citations, Philo Judæus, Tertullian, Epiphanius, and Augustine. It is scarcely possible to doubt that such was once the reading of the Hebrew.

(10) GEN.] This text recalls to mind the thorny crown once placed, not without reference to the event here spoken of, upon the head of Him who was *made a curse for us*.

HEB.] Comp. the passage with 2 Esdr. 16:77, 78.

(11) HEB.] A clause is taken verbatim from the LXX. The other N.T. references to Cain and Abel are—Matt. 23:35. Lu. 11:51. Heb. 12:24. 1 Jo. 3:12. Jude 11.

(13) GEN. *walked with God*] The same is affirmed of Noah, Gen. 6:9, and

the expression is similarly rendered by the LXX.

HEB.] “The epistle to the Hebrews,” says Mr. Grinfield, “... is perhaps more full of quotation and reference than any other portion of the New Testament. It is a kind of *mosaic*, composed of bits and fragments of the LXX.” (Apology for the Sept. 103.) The statement is well illustrated by the text before us.

*pleased God*] Compare Col. 1:10. 1 Thes. 4:1. Heb. 13:16.

(14) The expression, *εἰς ὁσμὴν εὐωδίας τῷ Κυρίῳ*, is also found towards the end of the 4th chapter of Daniel, according to the LXX.

(17) ACTS. *of the covenant which God made... saying*] These words seem to point to Gen. 12:3, rather than to the other text (Gen. 22:18), though the citation agrees, for the most part, more closely with the latter.

GAL.] This text partly coincides with one of those in Genesis, and partly with the other. The quotations are not closely literal, though accurate in substance.

(18) GAL. *not, And to seeds, as of many, but, etc.*] This is a notable testimony to the verbal inspiration of the scriptures. A difficulty has been often felt as to the conclusiveness of the apostle's reasoning, seeing that in Hebrew, Greek, and other languages, *seed* is a noun of multitude, implying issue, posterity, descendants. This difficulty may possibly be solved by the consideration that the very fact, ordered not by chance, but by the counsels of God, of the word being singular in form, may have mystic reference to ONE, even to the *SEED of the woman*, Jesus Christ our Lord.

(19) HEB. *first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace.*] A remarkable instance of the typical significance of Hebrew names. The sentiment conveyed, the doctrine of the text, is found in other places. Comp. Isa. 32:17, *the work of righteousness shall be peace*. Rom. 5:1, *being justified by faith, we have peace with God*.

(23) The words of Stephen essentially agree with the Hebrew and the LXX. The parenthetic addition, *εἶπεν ὁ Θεός*, is quite in keeping with a narrative.



Some have stumbled at the supposed inaccuracy of the speaker in closing his quotation with words borrowed, as they have imagined, from another and quite a different text (Exod. 3:12, No. 69, p. 31); but, on a simpler view of the case, the difficulty vanishes. There is, indeed, some slight verbal resemblance to the passage indicated, and it is perhaps not impossible that its phraseology was in Stephen's mind, but the words he uses perfectly accord in sentiment with the 16th verse in Genesis,—*in the fourth generation they shall come hither again*; or, as Stephen expresses it,—*after that they shall come forth and serve Me in this place*.

(27) GEN. *according to this time seasonably*] Rather, *about this time twelve-month*, as it is rendered by Thompson. The LXX. appear to have read the Hebrew כַּעַת הַזֶּה (comp. the parallel passage, Gen. 17:21), instead of כַּעַת הָיָה. The Samaritan agrees with the Hebrew, but the reading of the LXX. is supported by the Vulg., Syriac, and Arabic, and is therefore entitled to much consideration.

ROM. *will I come*] ἐλεύσομαι. With the exception of this single word, which agrees in sense, the quotation is closely taken from the LXX., partly from ver. 10, partly from ver. 14.

(31) Compare Isa. 13:19. Jer. 49:18. Amos 4:11.

(34) GAL.] Allowing for a various reading of very small importance, this passage agrees with the LXX., save that the apostle omits ταύτην and ταύτης, and substitutes τῆς ἐλευθέρας in the place of the concluding words of the original. These alterations seem to be required by the mode in which he cites.

(36) In Heb. 11:19, we are told that Abraham received Isaac from the dead *in a figure*. From Gen. 22:4, we learn that this was on the *third day* from the departure. This is doubtless one of the passages referred to in the declaration that Christ *rose again the third day according to the scriptures*. 1 Cor. 15:4.

(37) GEN. *By myself have I sworn*] Compare Jer. 22:5.

HEB. *I will multiply thee*] πληθύνω σε. The last word (σε, instead of το

σπέρμα σου) is the only variation from the LXX. It does not change the sense.

(38) HEB.] The apostle refers to Genesis, the sense of which he follows, though he agrees in words neither with the Hebrew nor the Greek. It was not requisite that he should do so, since he makes no quotation, but simply states a fact. Nevertheless, his language is borrowed from other parts of the Septuagint version, as the foot-note shews. Comp. Eccl'us 44:21.

The idea that the expression, *as the stars of the heaven*, refers to the spiritual seed of Abraham, and the phrase *as the sand which is upon the sea shore*, to his posterity according to the flesh, is strengthened by a comparison of Psa. 19 with Rom. 10 (see No. 259), as well as by Rev. 20:8, where the hosts of Gog and Magog are compared, not to the stars, but to the sand; ... ὡς ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης, ... *the number of whom is as the sand of the sea*. Should it be objected, that the phrase, *as the stars*, etc., is applied (in Deut.) to Israel according to the flesh, it may be sufficient to reply, that the literal Israel was a figure of those who, being Christ's, are in the highest sense, *Abraham's seed, and heirs according to the promise*. Gal. 3:29.

(39) HEB.] This passage applies to Abraham and those who went before him.

*pilgrims*] The word does not denote a wanderer or pilgrim, but rather one who dwells among a people not his own.

(42) GEN. *his birthright*] The priesthood, which in every tribe belonged, under the patriarchal dispensation, to him who had the right of primogeniture. Hence the word כֹּהֵן implies both prince and priest. The same idea appears to be included in the expression, *church of the first-born* (πρωτοτόκων, Heb. 12:23), which is another name for the *royal priesthood*.

(43) The typical character of the ladder seen by Jacob has been very generally recognised. In this section we have the type and the antitype.

GEN. *a ladder*] Jesus Christ.  
*set up on the earth*] His incarnation;  
 He is the *Son of man*.  
*and the top of it*] at the same time

reached to heaven] This may be best explained by the Lord's own declaration (Jo. 3:13): *No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.*

(45) 1 THESS.] The phrase is plainly equivalent to an oath. Comp. Rom. 1:9. Phil. 1:8; and a much stronger form in 2 Cor. 1:23.

(46) Gen. 32:30, and Judges 6:22, appear to be the only passages of the O.T. in which the expression, *πρόσωπον πρὸς πρόσωπον*, is used in the LXX. The phrase, *πρόσωπον κατὰ πρόσωπον*, occurs in Deut. 5:4. 34:10. and Eze. 20:35. The same idea seems to be contained in the expression, *eye to eye*, Num. 14:14 (Heb.). Isa. 52:8. Also in, *mouth to mouth*, Num. 12:8. 2 Jo. 12. 3 Jo. 13. Other Greek forms are found in Exod. 33:11. Prov. 27:19.

(47) MATT. MARK. LUKE.] The reference is to Deut. 25, but the language is partly borrowed from Gen. 38. The law is cited in substance, not in its very words.

(48) ACTS.] In ch. 10:38, the same expression is used with reference to Jesus of Nazareth: *... ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ, ... for God was with Him.*

(53) GEN. Heb. *threescore and ten*] Sixty-six came into Egypt with Jacob, besides his sons' wives: they are reckoned up in verse 26. The number 70 is completed by adding Jacob, Joseph, Ephraim, and Manasseh, who were in Egypt already.

Gr. *seventy-five*] The descendants of Jacob, who came with him into Egypt, were 66 in number: the wives were 9, as may be gathered from various passages. (Hales's Chronology, vol. ii. pt. i. pp. 159—162.) The Hebrew and Greek are thus reconciled. (It is observable that the latter, in verse 20, mentions five descendants of Ephraim and Manasseh not spoken of in the Hebrew. This might solve the difficulty, but the former explanation seems the true one.)

EXOD. Gr. *born of Jacob*] Or, *of the house of Jacob.*

ACTS.] Stephen's speech before the council is full of Septuagintal phraseology. In the present section it will be seen, that he follows that version in opposition to the Hebrew text.

(55) The quotation is from the LXX., omitting the name *Israel*. This is one of the most striking instances in which the version of the LXX. warns us against trusting too implicitly to the masoretic punctuation of the Hebrew text. The Hebrew as now pointed reads מִטָּה *bed*, and so it is rendered by our translators; but the seventy elders read the word, מִטָּה *staff*, and their interpretation seems to be attested by St. Paul. Jacob was aged and infirm, but it does not appear that he was confined to his bed at the time referred to.

(56) The phrase, *last days*, in its widest sense, denotes the time of Messiah, beginning with His first advent. In particular texts, its meaning is more definite. The same general idea is conveyed by the phrases following.

1 Tim. 4:1. *ἐν ὑστέροις καιροῖς, in the latter times.*

1 Pet. 1:5. *ἐν καιρῷ ἐσχάτῳ, in the last time.*

— — 20. *ἐπ' ἐσχάτων τῶν χρόνων, in these last times.*

1 Jo. 2:18. *ἐσχάτη ὥρα ἐστὶ, it is the last time.*

Jude 18. *ἐν ἐσχάτῳ χρόνῳ, in the last time.*

(67) MARK.] This should, I think, be rendered, *Have ye not read in the book of Moses, in the Bush* (i.e. in the section where the bush is spoken of), *how*, etc. The same phrase occurs in Luke.

ACTS 7. *of thy fathers*] So the Samaritan Pentateuch, and some copies of the LXX. Comp. the text from Acts 3.

(68) ACTS.] The Sept. is nearly followed, but somewhat abridged. The chief difference is in the word στεναγμοῦ.

(69) See Note 23, above.

(70) It is evident that the LXX. regarded the titles, ΕΓΩ ΕΙΜΙ, and Ὁ ΩΝ, as emphatically belonging to Jehovah, the self-existent God. It being just as evident that they are claimed with equal emphasis, and as titles, by our Lord Jesus Christ, and that they are so ascribed to Him by the apostles, the legitimate inference is that He is very and eternal God. It is not pretended that the words are in themselves exclusively applicable to the Godhead. Considered simply as parts of the verb

to be, they are doubtless applicable in a sense to every being that exists; but, as titles, they pertain to God alone; and, as such, they appear to be frequently employed by the sacred writers. Compare sections 310, 429, 434.

In addition to the examples of the phrase 'Ο ΩΝ, collected in sections 70 and 310, we may adduce the following:

Jo. 1:18. 'Ο ΩΝ εἰς τὸν κόλπον τοῦ Πατρὸς.

— 6:46. 'Ο ΩΝ παρα τοῦ Θεοῦ.

In Jo. 3:31, the phrase is applied to man:—*he that is of the earth, ὁ ὢν ἐκ τῆς γῆς, is earthly.*

We also give some additional examples of the expression ΕΓΩ ΕΙΜΙ. Many passages in which the words are followed by a nominative (as Lu. 24:39. Jo. 6:35), are designedly omitted, not from a conviction that they do not refer to Christ's divinity, but because they are less emphatic and open to some doubt.

||Matt. 14:27. Jesus, walking on the sea (comp. Job 9:8), said, \**I AM; be not afraid.* So ||Mark 6:50. ||Jo. 6:20.

Jo. 18:4-6. He asked the band which came with Judas, *Whom seek ye?* they replied, *Jesus of Nazareth.* *Jesus saith unto them, I AM...* *As soon then as He had said unto them, I AM, they went backward and fell to the ground.*

Mark 14:62. In answer to the solemn adjuration of the high priest, *Art Thou the Christ...?* Jesus said, *I AM: and ye shall see,* etc. And in Lu. 22:70, we are told that the people asked Him, *Art Thou then the Son of God?* and He replied, *Ye say that I AM.* Here it may be said there is a nominative implied.

§Matt. 24:5. We are forewarned that false-Christ's will assume the name, saying, 'Εγώ εἰμι ὁ Χριστός, or, as it is in §Mark 13:6, and §Lu. 21:8, \*Οτι ἐγώ εἰμι.

It is not to be imagined that such texts as these will convince the gain-sayer; but it is somewhat strange that those who acknowledge Jesus to be Lord and God, should so generally fail to perceive in some, at least, of the scriptures we have cited, the truth which they maintain.

With reference to the expression,

\* As to this expression, the Authorised Version is altered.

ΕΓΩ ΕΙΜΙ, Mr. Grinfield remarks, that "In order to avoid using words conveying a sacred import, St. Paul, when speaking of himself, sometimes reverses this order, εἰμι ἐγώ. Rom. 11:1, 13. 1 Tim. 1:15." (Apology, p. 172, n). In 2 (Sam. or) Ki. 15:26, and Isa. 6:8, we find a man (David in the one case, and Isaiah in the other), exclaiming, ἰδὼν ἐγώ εἰμι. In numerous other texts of the same kind the expression is, ἰδὼν ἐγώ.

Rev.] These texts are but an explanation of the name JEHOVAH. Compare Heb. 13:8.

(71) A remarkable coincidence of words, and doubtless a typical parallel, albeit by way of contrast.

(74) So the old hymn—

Veni, Creator Spiritus

Dextræ Dei Tu Digitus.

(76) This text somewhat differs from existing copies of the LXX., yet that version is evidently used, at least in part.

(79) Exod.] It is believed that the Hebrew has been mutilated, but the defect is supplied by the Samaritan Pentateuch, the Alexandrine copy of the LXX., and the statement of St. Paul in the text cited from Galatians. All the copies of the Sam. Pent. read as follows; the difference of type shews the parts supplied.

וּמוֹשֶׁה בְּנִי יִשְׂרָאֵל וְאַבְרָם אֲשֶׁר יֵשֶׁב בְּאֶרֶץ  
כְּנָעַן וּבְאֶרֶץ מִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת  
שָׁנָה:

*Now the sojourning of the children of Israel and of their fathers, who dwelt in the land of Canaan and in the land of Egypt was four hundred and thirty years.*

This agrees with sacred history, and with Josephus, Antiq. lib. ii. cap. 15. The chronology stands thus:—From Abraham's entrance into Canaan to the birth of Isaac, 25 years; Isaac's age at the birth of Jacob, 60 years; Jacob's age when he came into Egypt, 130 years; he and his posterity continued there 215 years; total, 430 years. Paul is thus vindicated from the misrepresentation of an unsound, though popular, modern commentator, who says, that "as his argument did not depend



at all upon the *exactness* of the reckoning, he took the estimate which was in common use, without pausing or embarrassing himself by an inquiry whether it was strictly accurate or not" !!! (Barnes on Gal. 3:17.)

(80) EXOD.] See also 12:10, LXX., not in the Heb.

JOHN.] This quotation appears to be rather *ad sensum* than *ad litteram*.

(81) LUKE.] The purport of the precepts is given, but the citation is not literal.

(82) REV.] Two songs of Moses are recorded; the Apocalyptic reference seems to be that recorded in Deuteronomy.

(83) Comp. Dan. 4, in the version of the LXX, near the end. ... καὶ τὸ ἀρεστὸν ἐνώπιον αὐτοῦ ποιήσω ἐγὼ ...

(84) The quotation seems to be from Exodus and the Psalm unitedly. How forcibly do these scriptures shew, not our Lord's pre-existence only, but His divinity! There are *angels that excel in strength*, but Jesus, *the bread which came down from heaven*, sustains that strength, for He is *the bread of the mighty, angels' food*. Psal. 78:25.

(85) 2 COR.] This somewhat differs from the LXX., yet there is a verbal similarity. It may be regarded as a free quotation.

(85) HEB.] This reference is remarkable in conformity with the LXX., the word *golden* being absent from the Hebrew.

*The hidden manna*, Rev. 2:17, seems to allude to that which was laid up before Jehovah in the ark.

(88) TITUS.] This closely agrees with the last text from Deuteronomy. Joseph Mede translates the clause, "a supernumerary, or abounding people; a people wherein God hath a superlative propriety and interest." It accords in sense, with the expression, *My jewels* (סִגְלוֹת), or, as it is in the margin, *special treasure*. Mal. 3:17. See No. 436. Comp. Psal. 135:4.

(89) The offices of king and priest are conjoined in Christ, who in this was foreshadowed by Melchizedek. It

has already been remarked, that in Hebrew the offices are denoted by one word, namely, כֹּהֵן (Note 42). The Israelites were *a kingdom of priests*, or, as the Chaldee paraphrast expounds it, *kings and priests* (see section ii, p. 296). What they were typically, Christians are truly, by virtue of their union with Christ their head.

(90) The quotation is not close. It will be observed, that the LXX. have the word βολιδι, *with a dart*, which is wanting in our present Hebrew copies, but found in the Sam. Pent., the Syriac and Arabic versions, and the Targum of Onkelos. It is also in the received text of the Epistle to the Hebrews, but not in the critical editions.

(91) REV. *earthquake*] Comp. No. 521.

(93) DEUT. NEH. DAN. *covenant*] It is evident that this word (ברית=διαθήκη) is often used in scripture for an absolute appointment, precept, or promise; but the denial in the foot-note is too unqualified, for though διαθήκη etymologically means an arrangement or setting in order, and hence (in classic but not in sacred Greek) a testament, it cannot be denied that in the Hellenistic dialect it is ordinarily equivalent to the classic συνθήκη. See No. 105.

(94) "The law," says one, "was richly significant of vitally important truth, which an unbeliever cannot appreciate. The violation of the law practically obscured or despised the truth it figured. *My sabbaths*, says God, *they greatly polluted*. To rest from working, that they might take up His praise, was a sign, as well as type, of the believer entering into rest. The gathering even of a few sticks profaned the doctrine, in the dishonour of the day." Comp. sections 4 and 370.

(95) EXOD. PSAL.] These refer back to Gen. 1:1.

REV. 14:7.] There is a remarkable parallel in Dan. 4:34, according to the copy ascribed to the LXX. ... αἰνῶ τῷ κτίσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσσας καὶ τοὺς ποταμοὺς καὶ πάντα τὰ ἐν αὐτοῖς...

(102—104) The N. T. citations perhaps exhibit the true reading of the LXX.

(105) MATT.—1 COR.] These parallel



passages clearly have reference to the act recorded in Exodus.

HEB. 9.] A quotation, with some little variance. The so-called Apostolical Constitutions (which are not of earlier date than the fourth century), are of little weight against the reading *ἐντεῖλατο*, although that reading agrees not with the best copies of the LXX.

(107) EXOD.] See also verse 9, the Septuagintal reading of which is supported by the Samaritan.

HEB. *all things*] This word *πάντα* is supported by a various reading; or it may have been taken from Exod. 25:39, *πάντα τὰ σκεύη ταῦτα*.

(110) The passages alluded to in the foot-note are, Exod. 24:12. 32:15. 34:28. Deut. 4:13. 5:22. 9:9, in which mention is made of the two inscribed tables; Deut. 9:10, in which the writing is attributed to *the finger of God*; Prov. 3:3 (No. 350), and Jer. 17:1, which speak of *the table of the heart*; Eze. 11:19, and 36:26, where *an heart of flesh* is named.

2 Cor. *not with ink*] Comp. 2 Jo. 12. 3 Jo. 13.

(111) ACTS.] *ὁ ἄνθρωπος* omitted. No difference in sense.

(113) EXOD. *My book*] Comp. Psal. 56:8, and 139:16, *Thy book*; Dan. 12:1, *written in the book* (No. 558); Mal. 3:16, *a book of remembrance*. See also No. 296.

(116) The manifested *glory of the Lord* is also alluded to in Rom. 9:4, *... to whom pertaineth the adoption, and the glory*; likewise in Rev. 15:8, *And the temple was filled with smoke* (No. 376) *from the glory of God... and no man was able to enter*, etc. Comp. 2 Chron. 7:2.

(120) A somewhat similar idea is expressed in Num. 11:1. Psal. 11:6. 106:18. Isa. 29:6. Eze. 38:22. 39:6.

(121) 1 PET.] The reading *ἔσεσθε* is found in several MSS., including three of the greatest antiquity. Griesbach deems it worthy of regard, though of less authority than the reading of the text.

LUKE.] The exact words of the quotation are found in a place which, from the subject, cannot be that referred to. There is a diversity of expression between the citation and the text actually cited, but it involves no difference of sense.

(123) References, not citations.

(126) The passages referred to in the foot-note respectively allude to the consecration of priests, sin-offerings, and the water of separation. They all agree, to some extent, with Heb. 13, but Lev. 16:27, is believed to be the text which the apostle refers to, both on account of some minute verbal resemblances in the Greek, and the fact that it belongs to the great day of atonement.

(127) LUKE.] Compare the words of Joseph to his brethren, as recorded in Gen. 42:18, *Τοῦτο ποιήσατε, καὶ ζήσεσθε*.

(128) A proverbial or idiomatic expression. Compare (besides the texts referred to in the foot-note) Gen. 19:21. 32:20. 2 Ki. 5:1.

(129) Our Lord's citation bears some resemblance to a passage in Hesiod (*Works and Days*, 353):—

*τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι.*

Some have gone so far as to imagine that the Saviour referred to this very passage,—an opinion which needs no serious refutation. The former part of the quotation is from the Law of Moses; the latter part has been regarded as a reference to the injunctions given to Israel to destroy the Canaanites; but it is, I think, rather to be considered as an instance of the mode in which the word of God was neutralised by the traditions of the elders. The Israelites were, indeed, commissioned to execute God's justice upon the Canaanites, and that without pity, but the Law of Moses never sanctioned personal revenge.

(130) MATT. 27.] When, amongst the Jews, a man was condemned for blasphemy, the witnesses and judges, one after another, placed their hands upon his head and said, *דָּמָךְ בְּרִאשְׁךָ Thy blood be upon thine own head*, an expression often occurring in the writings of the rabbins. (Otho, Lex. Phil. Rab. 92. 621.) The formula may have been in the minds of the people whose words are here recorded.

As to washing the hands from blood, see Deut. 21:6—9. Matt. 27:24.

(131) 2 COR.] The citation is mainly from Leviticus, but with some difference of wording, and a change of person. The LXX. version was evidently before the apostle's mind.

*I will dwell in them ... and I will be their God*] These two clauses resemble Exod. 29:45 in the Hebrew: the latter of them coincides also with the Greek.

וְיִשְׁכְּנִי בְּתוֹךְ בְּנֵי  
יִשְׂרָאֵל וְהָיִיתִי לָהֶם  
לֵאלֹהִים: καὶ ἐπικληθήσομαι  
ἐν τοῖς νίοις Ἰσραὴλ,  
καὶ ἔσομαι αὐτῶν  
Θεός.

*And I will dwell among the children of Israel, and will be their God.* *And I will be called upon among the children of Israel, and will be their God.*

The other N.T. passages are still less direct quotations, or rather references. Comp. No. 301.

(136) Comp. Exod. 12:5.

(141) See No. 438, below.

(144) 2 TIM.] Clearly taken from Num. (not from Nah. 1:7), but with Κύριος (as the Heb.) instead of ὁ Θεός.

(148) This very remarkable parallel does not appear to have been previously noticed.

(149) Comp. 2 Pet. 1:19. Rev. 2:28. 22:16.

(150) Comp. No. 609.

(151) DEUT.] ὡς εἴ τις might be read ὡσεὶ τις.

(152) ACTS.] Certainly not a reference to the passage from Deuteronomy, though the same phrase is used.

(155) MARK.] The assertion of the scribe has the appearance of an appeal to scripture. The clause, εἰς ἔσθι, no doubt refers to the passage which Jesus had just cited, Deut. 6:4. The remainder of the sentence bears a close resemblance to Isa. 45:21, but it is more likely to be an allusion to Deut. 4:35, or 39, that being both a portion of the law of Moses and of the very book which our Lord had so lately quoted. *one God*] See above. Comp. Rom. 3:30. 1 Cor. 8:4. Gal. 3:20.

(156) The evangelists, although agreeing in substance with the LXX., exhibit some verbal additions, or rather duplications of rendering. We may believe, with Thomas Scott, that under the teaching of the Holy Spirit, they gave the first and great commandment in the most emphatic language, without intending either implicitly to quote the Septuagint, or literally to translate the Hebrew.

(157) DEUT.] The Alexandrine MS. reads προσκυνήσεις.

(159) LUKE.] The text is here slightly abridged.

(161) DAN. 4.] Perhaps this belongs properly to Dan. 2:47, where some copies nearly or exactly adopt the reading. Alex. Compl.

DAN. 8.] Theodotion as the LXX., but πολλῶν instead of ἀνδρῶν.

1 TIM.] Compare a passage from Æschylus, p. 299.

In Joshua 22:22, and Psalms 50:1, the Almighty is called יהוה אלהים אל, which our translators render, in the former place, *The Lord God of gods*, and in the latter, *the mighty God*, even *the Lord*. The last rendering seems the more correct one, but the former agrees with that of the Septuagint Psalter, as well as with the modern versions of Green and Mudge. Compare Dan. 11:36.

(164) DEUT., etc. *Belial*] Literally, worthlessness, unprofitableness; thence, evil, wickedness. Comp. 1 Sam. 1:16, *daughter of Belial*; Psalms 41:8, *an evil disease*; Heb. *thing of Belial*; Horsley, *cursed thing*.

2 COR.] The form Βελίαρ, adopted by Griesbach, is Syriac; but in the ancient Syriac version the word is rendered *Satan*.

(166) JOHN. *that Prophet*] That is, as critics of great eminence, relying on the force of the article, maintain, the Prophet foretold by Moses. This seems to have been the view of our translators. It is undoubtedly entitled to the greatest deference, but I confess a preference for the opinion that, in such cases as the present, the article is to be regarded as a sign of emphasis. This view is ably supported by Mr. Taylor, in the Introduction to the Emphatic New Testament, 1852. Other texts in which the term ὁ προφήτης occurs may be compared. See Lu. 7:16. 24:19. Joh. 4:19. 9:17.

(167) DEUT. *two witnesses*] Such were Joshua and Caleb.

(169) DEUT.] It is very remarkable, that although this text refers originally to the Jewish practice of hanging up the dead bodies of malefactors (see Jos. 10:26), it is literally applicable

to the Roman mode of execution by the cross. Here (as in all the circumstances of the Saviour's passion) the counsel and foreknowledge of God are manifest.

(171) Note.] Add 21:21.

(176) The LXX. differs somewhat from the Hebrew, and the apostle's citation varies a little from the LXX.

(177) ROM.] Mainly, but not exclusively, from the passage indicated.

*God hath given them*] Viewed in connection with most of the clauses following, we must consider this as taken from Deuteronomy.

*the spirit of slumber*] From Isa. 29:10. See No. 411.

*eyes that they should not see, and ears that they should not hear*] Substantially from Deut. Comp. Isa. 6:9, 10, No. 377. Isa. 29:10, and *hath closed your eyes*. Eze. 12:2, No. 509.

*unto this day.*] This clause shews conclusively, that although the apostle gives the substance of several texts of scripture, his reference is mainly to Deuteronomy. It is not a little strange, that in most editions of the N.T., in Greek and English, the parenthesis, and consequently the quotation, is made to end with, *ears to hear*, the clause, *unto this day*, being erroneously regarded as connected with words that go before:—*the rest were blinded* ( ... ) *unto this day*.

(178) Holmes has the following note, "e schedis Jacksonii MSS."—"Vir doctus ait Codicem Alexandrinum habere *ἐνοχλῆ*, et quod, si vox Hebræa *וְלַעֲנָה*, sumatur a radice *ענה*, quæ significat *in afflictione*, vel *impeditione*, esse, potest cum ea Codicis et Vulgatæ lectio ad Heb. 12:15 conciliari, quod merito observandum est. Vult idem vir doctus vocem *πικρίας* legi in casu accusativo, et addi vocem *καὶ* ante *ἐνοχλῆ*, et omitti *πικρία*."

(181) ROM.] A beautiful accommodation of the words of Moses. Comp. No. 365.

*say not*, etc.] See No. 160.

*Who shall ascend into heaven?*] Dr. Randolph supposes that this was originally spoken of the ascent of Moses to mount Sinai for the reception of the law. It is more likely that it is a phrase expressive of great remoteness. The same remark applies to the other

question, which Dr. Randolph considers as a reference to the crossing of the Red Sea.

*Who shall descend into the deep?*] Whatever may be the original reference of the words of Moses, the apostle applies them to Christ's descent into the abyss, which is hades, or שְׁוִי, as the Syriac version testifies. Comp. Lu. 8:31, where evil spirits deprecate the hastening on of what they know to be their inevitable final doom. See also Rev. 9:1, 2, 11. 11:7. 17:8. 20:1, 3.

Between the words of Moses and those of Paul there is a striking contrast: the one tells of law, the other of grace. The lawgiver speaks of a *commandment* to be done; the apostle only of *the word of faith*, to be believed and confessed. Not that we have no work to do, but that we have none to do in the matter of our justification. The omissions of scripture are often no less instructive than their statements.

(182) HEB.] The apostle's quotation nearly agrees with Deut., but he adopts the first person, as in Joshua.

(183) See No. 340, p. 156.

(184) DEUT. *their spot*, etc.] Strangely misrendered by our translators.

(185) 1 COR. *devils*] It is to be regretted that in our version of the N.T. the word *devil* should be employed as the equivalent alike of δαίμων or δαιμόνιον, and διάβολος. The latter word, though by usage it ordinarily denotes the evil one, etymologically means no more than an accuser or calumniator, in which sense it is applied to Judas (Jo. 6:70), and in the plural to slanderers, male and female (1 Tim. 3:11. 2 Tim. 3:3. Tit. 2:3). It is never applied to fallen spirits. The words δαίμων and δαιμόνιον (from δαίω, I know), in their classical signification, ordinarily denote a class of inferior gods, or genii, for the most part the deified spirits of dead men, who were supposed to mediate between the superior gods and mortals upon earth. Hence Paul was regarded by his Athenian auditors as a *setter forth of strange gods*, or foreign demons, ξένων δαιμονίων, because he preached unto them Jesus, and the resurrection, which they evidently took to be a goddess, named Anastasis (Acts 17:18). But the sacred writers use the word only in an evil sense; for, as Mede



remarks, "those which the gentiles took for demons and deified souls of their worthies, were indeed no other than evil spirits, counterfeiting the souls of men deceased ... under that colour to seduce mankind; therefore the scripture useth the name *demons*, for that they were indeed, and not for what they seemed to be." See Granville Sharpe's valuable tract, entitled, *The Case of Saul*, pp. 49, 50.<sup>1</sup> At p. 55, he shews conclusively (although in opposition to the view of Mede), that the phrase, *doctrines of devils* (1 Tim. 4:1), denotes things taught by demons, not doctrines respecting them. It may be here remarked, that when James (2:19) says, the demons *believe and tremble*, he probably refers to their horror when ejected from those possessed.

DEUT.] Copied in Baruch 4:7.

1 COR.] The apostle affirms that an *idol is nothing in the world* (8:4), but he says not that a demon is nothing. Idolatry is, in fact, the worship, not of stocks and stones, but of evil spirits. Regarded in themselves, idols are *vanities*; viewed in another light, they are *demons*. See Ps. 96:5, in Hebrew and in Greek. The former name, frequent in the O.T., is used in Acts 14:15.

(189) ROM. HEB.] The LXX. read the first word לֵיּוֹם, as the Sam. Their reading of the last word וְאֵשֶׁלֶם, is followed in the N.T.

(190) DEUT.] In the Heb., the verse is 35.

HEB.] We may infer, from the citations immediately preceding, that this also is from Deut.

(190—193.) DEUT.] In the LXX. the entire verse reads thus; the parts in larger type having nothing corresponding in the Hebrew:—

Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνήσατέωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχύσατέωσαν αὐτῷ πάντες υἱοὶ Θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐδικάσται· καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς, καὶ τοῖς μισοῦσιν ἀνταποδώσει· καὶ ἐκκαθαριεὶ Κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.

REJOICE YE HEAVENS WITH HIM, AND LET ALL THE ANGELS OF GOD WORSHIP HIM. Rejoice ye nations with His people, AND LET ALL THE SONS OF GOD BE STRONG IN HIM; for He avengeth the blood of His sons;

and He will AVENGE AND recompense judgment to His enemies, AND THOSE THAT HATE Him HE WILL RECOMPENSE; and the Lord will purge the land of His people.

(191) Comp. Ps. 96:11, *Let the heavens rejoice.*

(192) HEB.] The marginal reading seems to be disproved by the context, is a which shews that the word πάλιw ver. 5, form of quotation.

(193) REV. 18. *apostles and prophets*] See No. 336.

(195) See also No. 486. The Jews very frequently designate the place of eternal punishment by the word *Gehenna*; examples abound everywhere. See section Bb, p. 293.

(196) ACTS. Here is a difficulty, perhaps arising from the interpolation of the name *Abraham*. If that word be omitted, the passage may be read thus: *So Jacob went down into Egypt, and died, he, and our fathers; and they (our fathers) were carried over into Sychem, and laid in the sepulchre that he (Jacob) bought, etc.* Other solutions have been offered.

(198) JUD. 2 CHR. *Megiddo*] See also 2 Ki. 9:27.

REV.] Ἀρμαγεδδών has commonly been regarded as הר מנדרו *the mountain of Megiddo*; it is perhaps more likely that the Hebrew is עיר מנדרו *the city of Megiddo*, for Megiddo was not a mountain, but a plain or valley.

(202) MATT.] This is commonly regarded as a general reference to those passages of the prophets which speak of Messiah's humiliation, *Nazarene* being (it is assumed) a proverbial expression of reproach. Thus Mr. Westcott (*Elem. of the Gosp. Harm.*, p. 20) terms the evangelist's assertion, "a deduction from prophetic language (Ps. 22:6. Isa. 53:3)." This explanation derives some colour from the plural expression, *by the prophets*, but it is very far from satisfactory. Others refer the quotation to the book of Judges, *the child shall be a Nazarite*. The Lord Jesus was indeed the great antitypical Nazarite; but as a Nazarite is one thing, and a Nazarene another, this view is inadmissible. There is, indeed, a likeness of sound, but none of sense. Another opinion regards the name, *Nazarene*, as a reference to the prophetic appellation, נצר *netzer*, which appears



to have been applied as a proper name to the town in Galilee on account of its smallness; it was a feeble twig. "A Nazarene," says David de Poncis, "is one who is born in the city Nezer in Galilee." And in the Talmud, Beresh Rabba, it is said of the *little horn* of Daniel, *this is Ben Nezer*, meaning the Lord Jesus Christ (see Journal of Sac. Lit. N.S. v. 365). Jerome, adopting this view, considers the reference to be, at least mainly, to Isa. 11:1 (De Opt. Genere Interpretandi). The writer of the Opus Imperfectum in Matthæum (pseudo-Chrysostom) expresses an opinion that several of the Hebrew prophets (and, he says, particularly Ezra), had used the very words, although they are not recorded in the holy scriptures. If this opinion be admissible, it relieves the passage from all difficulty.

(203) It would, perhaps, be going too far to regard the portion of our Saviour's genealogy, recorded in Matt. 1:3—6, as a direct quotation from the book of Ruth. It would rather seem that the two accounts (as well as that in 1 Chron.) were derived, under the guidance of the Holy Spirit, from the public records of the nation, or some other source. However this may be, the passages agree so strikingly that they are clearly entitled to a place in this collection. We admit them the more willingly, because their presence affords an opportunity for the introduction of a note which may serve to throw much light upon the very difficult subject of the genealogies in St. Matthew and St. Luke. This note is inserted by the kind permission of a friend, the author of a privately circulated tract, from which it is mainly extracted.\* The apparent discrepancy between the two genealogies has been a difficulty for more than sixteen centuries. Julius Africanus, A.D. 230, wrote a letter to explain and reconcile them. († His solution proceeded upon the hypothesis that Joseph, our Lord's reputed father,

was the *legal* son of Heli (Luke 3:23), but the *real* son of Jacob (Matt. 1:16). This explanation was adopted by many of the fathers; but it is open to the grave objection, that if it be true, neither of the recorded genealogies is that of our Lord at all, save by a legal fiction.)

It is indisputable that several generations have been omitted by St. Matthew.\* What then does that evangelist mean by his 17th verse? Doubtless no more than a bare summary of the descents enumerated. But in counting the generations mentioned by St. Matthew, we find, not three series of fourteen generations each, but two series of fourteen generations, and a third of only thirteen.† It is in vain to endeavour to remove the difficulty by alleging that there were *in fact* more generations than appear in the table;

\* *Ahaziah*, *Joash*, and *Amaziah*, all kings, are omitted in verse 8, between Joram and Ozias, and king *Jehoiakim* is omitted in verse 11, between Josias and Jechonias. This, however, is not unparalleled. Ezra (7:1—5), in tracing back his own pedigree, omits at least six generations, and similar omissions occur in other places. It should here be observed, that the name of *Jakim* (i.e. *Jehoiakim*) occurring in some MSS. in verse 11, but adversely rejected by our translators (see their marginal note), is clearly an interpolation.

† We assume that the correct mode of counting the generations (according to the Greek text of St. Matthew) is the following.

1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Roboam	2. Zorobabel
3. Jacob	3. Abia	3. Abiud
4. Judas	4. Asa	4. Eliakim
5. Phares	5. Josaphat	5. Azor
6. Esrom	6. Joram	6. Sadoc
7. Aram	7. Ozias	7. Achim
8. Aminadab	8. Joatham	8. Eliud
9. Naasson	9. Achaz	9. Eleazar
10. Salmon	10. Ezekias	10. Matthan
11. Booz	11. Manasses	11. Jacob
12. Obed	12. Amon	12. Joseph, the husband of Mary
13. Jesse	13. Josias	
14. David	14. Jechonias	13. Jesus.

So all the generations from Abraham to David (ἀπὸ Ἀβραάμ ἕως Δαβὶδ) are fourteen generations; and from David (exclusively) until the carrying away into Babylon (ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος) which took place in the reign of Jakim and Jechonias (i.e. *Jehoiakim* and *Jehoiachin*, 2 Ki. 24:1, 15, 2 Chron. 36:6, 10) are fourteen generations; and, the evangelist adds, from the carrying away into Babylon unto Christ (ἀπὸ τῆς μετ. Β. ἕως τοῦ Χριστοῦ) are fourteen generations, but in the Greek text of his gospel there are only thirteen.

Some repeat the name of David at the beginning of the second series, but surely the words, *from David*, do not require us to count again one who had been enumerated before, or, in other words, to reckon one generation as two. Consistency, moreover, would require us to repeat the name of Josias at the beginning of the third series (as some expositors actually have done) notwithstanding the fact that Josias was slain more than eleven years before the first act of the carrying away into Babylon took place.

\* The genealogies in St. Matthew and St. Luke [c. 1834]. 8vo. The leading ideas in this tract (of which I have for the most part used the very words) are derived from an essay in an anonymous work, entitled, *Analyse de dissertations sur differens sujets*: Bruxelles, 1759, 12mo.; which appears to have been condemned, if not suppressed, by ecclesiastical authority.

† This parenthesis is an addition to the tract referred to. A portion of the epistle of Julius will be found in the second volume of Routh's *Reliquiæ Sacræ*.

for we have already seen reason to conclude that Matthew in making three series of fourteen generations each, intended no more than the summing up of the descents which he had himself enumerated; and our difficulty is limited to one generation, which the actual deficiency in the table is not. This being the case, we are driven to one of three conclusions:—

1. That the evangelist, in compliance with the Jewish custom of reducing things or numbers to the same which were nearly alike, has reckoned fourteen generations in each series, although the last in fact contained one less.

2. That one generation of the third series has been omitted by transcribers; or,

3. That we miscount the generations enumerated.

With regard to the *first* of these conclusions, we shall only say that although there doubtless was a custom such as we have alluded to (instances of which are cited from various rabbinical writers by Lightfoot), we are of opinion, considering the scrupulous exactness of the sacred historians, and the importance of the document which Matthew was transcribing, that the conclusion is not admissible.

Of the *second* supposition, namely, that one generation of the third series has been omitted by transcribers, we shall merely remark, that although some MSS. have, as we have seen, an interpolated generation in the second division, there is not, so far as we have been able to discover, the slightest variation amongst all the MSS. and versions, as to the number of generations in the third division.

We seem, therefore, reduced to take up the *last* suggestion, however unpromising it may at first appear, namely, that we do not correctly count the descents appearing in St. Matthew's table. We have seen that it is in the third division of that table that the deficient link is wanting. We turn, then, from all conjectural restoration of omitted descents to a supposition which, without necessitating the smallest change in the true *original* text, will clear the subject from all difficulty.

It is generally admitted that Matthew wrote the first gospel; and it will not be controverted that much strong and early testimony exists that it was

written in Hebrew or Syro-Chaldaic.\* It is well known, that in the Hebrew language there is frequently an ellipsis of such words as husband, son, and brother; and, moreover, that numerous examples of the Hebrew idiom occur in the Greek text of the New Testament. Thus we read of—

*James* the son of *Zebedee* (Matt. 4:21. 10:2. Mark 3:17).

*James* the son of *Alphaeus* (Matt. 10:3. Mark 3:18. Luke 7:15. Acts 1:13).

*Judas* the brother of *James* (Luke 6:16. Acts 1:13).

*Mary* the mother of *Joses* (Mark 15:47).

*Mary* the mother of *James* (Mark 16:1. Luke 24:10); and—

*Mary* the wife of *Cleophas* (Joh. 19:25).

There have been disputes whether this last-named Mary was not the *daughter* of Cleophas; reasons have been urged in favour of that view, and the question must be deemed an open one.

Now it may be supposed, that in the original Hebrew of St. Matthew, there was an ellipsis of the word *father*, which ellipsis, being also in the Greek, some early copyist supplied by the word *husband* (τὸν ἄνδρα), an error into which he might be led by the recurrence of the name Joseph a few verses after. We suppose, then, that Mary was the daughter of the Joseph mentioned in verse 16, and that she was espoused to another Joseph—that name being a very common one—who is first mentioned in verse 18, where the narrative really begins.

We will now see the result of this supposition being adopted; and—

1. It makes the genealogy really what the evangelist has declared it to be in the very opening, namely, *The book of the generation of Jesus Christ*; all other schemes representing it as the pedigree of Joseph.

2. Without any change in the original text, it makes exactly *fourteen* descents in St. Matthew's third series; thus reconciling it with the evangelist's summary in verse 17.

3. While the common interpretation represents St. Matthew introducing Jesus as *the son of David*; then enumerating the descents from Abraham and David to Joseph, then narrating the miraculous conception, by which we learn that Joseph was not Christ's

\* On this subject, see a tract by Dr. Tregelles, 1850.

father in any common sense; this interpretation makes the evangelist deduce the *virgin's* descent from David, and then relate her miraculous conception of our Saviour.

4. This portion of scripture is hereby rendered consistent with the tradition concerning it derived to Irenæus, A.D. 178, and Tertullian, A.D. 200; the former of whom tells us, that "Matthew designed hereby to give satisfaction to the Jews, who earnestly desired a Messiah of the seed of David; and *therefore* began with his genealogy"; and "this for no other reason," as Tertullian adds, "than that we might be informed of the origin of Christ according to the flesh."

5. We are now free to understand the words of the other evangelist, St. Luke, in their most natural and easy construction; *being (as was supposed) the son of Joseph, which was the son of Heli*; instead of the sense which Grotius and Wetstein judged inadmissible, namely, that Christ was the grandson of Heli, omitting Joseph.

6. Adopting this view, we see a ground supplied by St. Matthew for the confident appeal of the apostle—*For it is evident that our Lord sprang out of Juda*, etc. (Heb. 7:14): whereas, if with Grotius and Wetstein, we reject the above-mentioned involved construction of St. Luke, and, at the same time, understand St. Matthew's table to issue in *Joseph* (as commonly supposed), there will remain no genealogy of our Lord in the gospels; and this although various passages (Acts 2:30. 13:23. Rom. 1:3, etc.) make it *necessary*, as Elsley observes, that Christ's real descent from David should be given by one of the evangelists.

7. We see the reason of the very remarkable fact, that the present discrepancy of the genealogies was never objected by the Jews of the first century; and, lastly,

8. We perceive how it was that the difficulty first appeared at a later period, when the Christian preachers had turned to the Gentiles, and the Hebrew tongue was (by Christians) disused and forgotten.

The only really forcible objection to the hypothesis before us seems to be this: that it supposes the general body of Christians, so far back as the middle

of the second century, to have mistakenly read (in Matthew 1:16) *husband* instead of *father*; and that at that period no trace of the true fact remained, either in disputes as to the particular word, or in various readings of the passage itself.

To this it may be answered, that the parentage of Mary was a question most nearly interesting to the *Jewish* converts, who, according to the supposition, did not share in the general mistake; at least, so long as they formed separate communities, using their own Hebrew copies of St. Matthew: the mistake originating subsequently among the Gentile converts, in a failure to distinguish the Joseph of verse 16 from the Joseph of verse 18, and the misunderstanding being confirmed by the 20th verse, in which the latter is also termed, as he doubtless was, *the son of David*.

If we turn to the succeeding Christian writers, *their* silence as to any various readings in this part of the Greek of St. Matthew at the period when they first began to inquire into it, cannot, surely, be accepted as evidence that no variation had existed in earlier Greek MSS. We may observe, too, that the codices which are believed to contain the remains of the old Italic version offer a remarkable variation in the very passage in question, being, in fact, a kind of periphrastic change of the expression greater than might have let in the whole difficulty. The Codex Vercellensis (Eusebii Magni manu exaratum), and the Codex San-Germanensis, both have, *Joseph cui desponsata virgo Maria genuit Jesum*. The Codex Veronensis has, *cui desponsata erat virgo Maria, virgo autem Maria genuit Jesum*.\*

The French writer whose book is under notice, refers to the fact that certain ancient Jews, heretics, and pagans, applied the word *Panthera* or *Pandera* to the supposed father of our Lord, as a proper name. This he conjectures to have arisen from some confusion between *πατήρ* and *ἄνδρα* in the passage of St. Matthew.

The hypothesis before us may, it is conceived, be sustained in all its points, even without the verbal change proposed. It is believed that the word

\* For the codices furnishing the remains of the old Italic, see Bibliorum SS. Latine Versiones Antiquæ: operâ P. Sabatier.



*ἀνὴρ* does not, in a Jewish genealogy, of necessity mean *husband*, but the *man* standing towards a woman in the relation of head. In the case of a married woman this would be her *husband*, but in that of a virgin, her *father* would be regarded as her link of union to her tribe. If this be so, the result is precisely equivalent to that of the verbal change before suggested.

It will have been perceived that the other evangelist, St. Luke, is understood to give the genealogy of Joseph,\* the *supposed* descent of our Lord, on which His claim to be the Messiah rested in the eyes of His hearers when He began His ministry; for there is no reason to believe that the miraculous conception of our blessed Saviour was made known at the first, even to His disciples. A legal and apparent descent from David was the preliminary seal required by the Jews, and it was afforded them; though afterwards to be superseded, *to such as believed*, when the real circumstances were declared after His ascension. And thus was Jesus doubly certified as the promised Son of David; on His legal father's side, while His ministry was going on upon earth; on His virgin mother's side, when His miraculous conception was made known after His ascension into heaven.

We are unwilling to conclude the present note, long as it is, without a passing reference to the peculiar fitness of each of our Lord's genealogies to the specific character of the Gospel which contains it. See Note 505.

(205) Comp. Jud. 18:6, Πορεύεσθε ἐν εἰρήνῃ.

(206) LUKE.] The virgin's song is plainly descriptive, in a secondary sense, of the calling and exaltation of the true church of God. Hence its use, for many centuries, in the church's daily sacrifice of praise.

*in God my Saviour*] See No. 591.

\* In this table of St. Luke, the names of Salathiel and Zorobabel (verse 27) are evidently interpolated from Matt. 1:12 (where they occur about the same period), and the names of Levi and Matthat (Luke 3:24, 29) seem to have been repeated by some transcriber. The Codex S. Eusebii (Mediol. 1748, 4to), omits the names of Salathiel and Zorobabel; and we have the express testimony of Irenæus that in his time the table of St. Luke contained but seventy-two descents (Adv. Hæc. lib. iii. c. 33). It now contains (from Christ to Adam, both inclusive) seventy-six.

Comp. Ps. 27:9 (LXX. 26:9), ὁ Θεὸς ὁ σωτήρ μου.

(207) 1 SAM.] This, the first express prediction of the Saviour as the Messiah or Anointed, must be regarded as the leading text, to which many subsequent passages have reference. *Messiah*, or *Christ*, is our Lord's official designation as the divinely appointed Mediator, and the great antitype of all the prophets, priests, and kings of old. See 1 Ki. 19:16. Lev. 4:3. 1 Sa. 10:1.

Jo. 1:41. 4:25.] In these texts the evangelist parenthetically explains the Hebrew term by its equivalent in Greek. Such is his custom: compare 1:38, 42. 2:6. 4:9. 5:1, 2. 7:2.

In the cross reference following section 207, for 19:25, read 9:24.

(208) See No. 351.

(210) See No. 306.

ACTS. *which shall fulfil all My will*] This is the implied purport of the scriptures referred to, but the words are nowhere found.

(211) There is a verbal coincidence, perhaps not altogether unworthy of remark, in Matt. 10:29, 30. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground* (καὶ ἐν ἑξ αὐτῶν οὐ πεσέεται ἐπὶ τὴν γῆν) *without your Father. But the very hairs of your head* (ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς) *are all numbered*.

(212) MARK. *Abiathar*] He was son of Ahimelech, and high priest after him. The seeming contradiction between Mark and the O.T., may arise from our misunderstanding the phrase, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, which may signify that the event is recorded in the chapter or section of Abiathar. Compare the expressions, ἐπὶ τῆς βάτου (in No. 67), ἐν Ἠλῖα (in No. 219). Or it may mean, in the days of Abiathar; afterwards so well known as high priest, and who was present on the occasion referred to, 1 Sa. 22:22. Angus, Bible Hand-Book, 347.

(214) 2 COR.] There is considerable diversity of opinion as to whence this text is taken. From the concluding words it may be inferred that 2 Sam. 7 is the place alluded to.

(219) ROM. *of Elias*] The phrase, ἐν Ἠλῖα, means in the section of scripture



referring to Elias. Comp. Note 212. The apostle's citation is mostly from the LXX., but it is abridged and transposed, and the clause, *καὶ γὰρ ἕ. μ.*, differs. The final words, *λαβεῖν αὐτὴν*, are found in Griesbach's MS. 30, which is Regius 100.

(220) This differs altogether from the LXX., which, however, seems corrupted. Like the last it is an abridged quotation.

the image of] *στήλη* understood.

(221) Comp. Eccl'us 1:8.

(222) Probably our own and other translators have erred in confounding the *Beelzebub* of the N.T. with *Baalzebub*, the god of Ekron. The latter signifies, *lord of flies*; the former, *dunghill-lord*. The Jews were wont to stigmatise idols with odious names, one of the most frequent of which was *זבול* *dung*, or *dunghill*; and, as they rightly considered the devil to be the lord of idols, they styled him *בעל זבול* *Baalzebub*, *dunghill-lord*.

(223) 2 Ki. *an hairy man*] A man attired in a hairy garment, i.e. as it would seem, one of coarse hair-cloth. A garment of this kind, in imitation perhaps of the example of Elijah, came to be regarded as the distinguishing habit of a prophet. Such, in all probability, was the *sackcloth* of Isaiah (20:2). False prophets assumed a rough garment to deceive; Heb. *a garment of hair*; *δέριον τριχίνον* (Zech. 13:4).

MATT. and MARK.] John the Baptist, being mystically Elias, was clothed after the example of his prototype; not in the *soft raiment* of a courtier, but as became one who was *a prophet, yea, and more than a prophet* (Matt. 11:8, 9. Luke 7:25, 26).

and a leathern girdle, etc.] These words appear to be taken by both evangelists from the LXX., with a trifling variation.

(224, 225) Compare the case of the two witnesses, Rev. 11:5, 12.

(229) See sect. xx. p. 283, and sect. G, p. 287. Comp. Dan. 7:14. Lu. 4:6.

(233) See No. 228.

(238) Psa. 76:7 (Heb. 76:8. LXX.

75:7), referred to in the foot-note, is as follows:—

וְיָמִי יַעֲמֹד לְפָנֶיךָ ... καὶ τίς ἀντιστή-  
; מִאֵן אָפֶךְ ... σetaί σοι ἀπὸ τῆς  
ὀργῆς σου;

...and who may ...and who shall  
stand in Thy sight withstand Thee in  
when once Thou art Thine anger?  
angry?

With this corresponds the rest of Rev. 6:17:—

... καὶ τίς δύναται σταθῆναι;  
...and who shall be able to stand?

Comp. Mal. 3:2, and who shall stand when  
He appeareth?

(240) MATT. LU. *the eagles*] Primarily, the standards of the Roman legions which besieged Jerusalem, A.D. 70; but the full accomplishment of the prophecy is yet future. The fact that Austria, Russia, Prussia, France, and several minor states, bear the eagle for their ensign, taken in connection with the prophet's statement that *all nations* shall be gathered *against Jerusalem to battle* immediately before the coming of the Lord, Zech. 14:2, may be more significant than is generally supposed.

Job 41:11. See No. 427.

(243) Psa. *the heathen*] The Gentiles. *the people*] Israel. See Acts. *the kings, etc.*] Comp. Psa. 48:4. *against the Lord and against His Anointed*] Comp. Rev. 11:15. 12:10.

ACTS. *David*] In some Greek copies, and in the old Latin, the Psalm has the name of David prefixed to it. *Ψαλμὸς τῷ Δαβίδ*. In *finem*. *Psalmus ipsi David*.

(247) Psa. *Stand in awe*] In the Syriac, Ethiopic, and Arabic, this is rendered as in the LXX. Pool considers that רָנָן denotes any vehement emotion of the mind, whether of grief or anger; others think the Hebrew and Greek irreconcilable, and suspect that the former is corrupted.

(250) MATT.] This quotation follows the LXX., differing from the Hebrew.

(251) Psa. *son of man*] A name applicable to any descendant of Adam, but assumed in an especial sense by the incarnate Saviour. The Psalm refers back to Gen. 1:26, 28.

*Thou hast crowned*] Not as with a

kingly diadem, but as with a victor's wreath. Christ is not spoken of as crowned in the former sense until the manifestation of His kingdom. Comp. Rev. 6:2. 14:14, *στέφανος*. 19:12, *διάδηματα*.

1 COR.] Partly from Psal. 110:1. No. 325.

God] *ὁ Θεός*, the Godhead.

HEB. *world to come*] The habitable world to come.

(252) Psal. 9, etc. *He shall judge*] The antecedent in each case is *Jehovah*.

(253) Here again we perceive that the Son is LORD. Comp. Lu. 1:33.

(255) Psal. 14.] Though I have inserted this passage as it stands in our ordinary printed copies of the Septuagint, there is no doubt that the portion following the 3rd verse is an interpolation (an early one) from the epistle to the Romans. The Alexandrine codex and many others omit it. In the Vatican *manuscript* the passage is in the margin, not in the text, and the following note is added: Οὐδαμον κεινται των Ψαλμων ποθεν δε ο αποστολος ειληφεν αυτους ζητησεων. (Horne, *Introd.* 9th ed. ii. 301.) For further information the reader is referred to Dr. Adam Clarke on Psal. 14 and Rom. 3.

Psal. 14:1.] The Septuagintal addition to this verse, *οὐκ ἔστιν ἕως ενός*, is admitted by Ainsworth and some others.

Psal. 10. *deceit*] The LXX., for *πρῶτος*, probably reading *μυρία*, render this, *bitterness*. So the Vulg. and Arab.

Prov.] The verse is in the Alexandrine and some other copies. Οἱ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσι, καὶ ταχῆνοι (εἰσὶ) τοῦ ἐκχέαι αἶμα.

ISA.] There is a v.l., *ἐγνωσαν*.

ROM.] Ver. 10 agrees with the O.T. in sense. In ver. 11, the LXX. is quoted in an abridged form; in the next verse exactly, though it is, in the word *unprofitable*, less forcible than the Hebrew. The 13th verse is verbally from Psal. 5, and Psal. 140. In verse 14, the apostle cites Psal. 10 freely; the plural form is necessary to his context. Verse 15 resembles Isaiah, but agrees with Proverbs. The next two verses are from Isaiah, and the 18th from Psal. 36.

(256) *glory*] Lit. *weight*, subordinate-

ly, *glory*; used poetically for *the tongue*, Psal. 30:12. 57:8. 108:1.

*hell*] שְׁאוֹל sometimes denotes the grave, considered as the general receptacle of dead bodies, Gen. 42:38, not a grave, but *the* grave. Psal. 141:7, is but an apparent exception, the word being used poetically. Sometimes it means the place, state, or condition of departed spirits, as in this Psalm, and Job 26:6. Sometimes it signifies, or rather includes, the place of torment, Deut. 32:22. Psal. 9:17. Prov. 23:14. The term *ᾅδης* is commonly employed by the LXX. in translating שְׁאוֹל. It properly denotes the hidden world, viz. the abode of souls departed; but being employed as the equivalent of the Hebrew term, its signification is sometimes modified by the context. The English word, *hell*, is derived from the Anglo-Saxon *helan*, which means, *to heal, to hide, to cover*; "Whence," as Cowell says, "a thatcher, or slater, or tiler, who covers the roof of a house, is in the Western parts called a *Hellier*." (Interpreter, voce *Helowe-wall*.) As *hades*, and not *heaven*, was the abode of the Redeemer's soul while absent from the body, so it is the place or state in which His saints repose in peace and blessedness—*present with the Lord*—until the resurrection morning. The commonly received opinion that the disembodied spirits of the righteous are glorified in heaven, is repugnant to the Word of God, and has contributed, more perhaps than anything, to obscure the doctrine of the resurrection. In the earlier times of Christianity, it was held by none (unless perhaps by Cyprian) but heretics who denied the resurrection of the body. The doctrine is received by Rome (having been first decreed in the Council of Florence, 1439—42); but it was rejected by some of the reformers: we may refer especially to the emphatic testimony of the martyr Tyndale.

*As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.* Psal. 17:15. *When He shall appear, we shall be like Him; for we shall see Him as He is.* 1 Jo. 3:2.

*Holy One*] חַסִּידִּין *holy ones*, but very many of the best MSS. have the word in the singular, חַסִּיד, and this is es-

lished by the marginal reading, and all the ancient versions.

in *Thy presence is fulness of joy*] Dr. Randolph conjectures that instead of שבע the LXX. read אִשְׁבַּע.

(257) PSA. title.] "It must be remembered," says Dr. Davidson, "that the inscriptions of the Psalms are not of canonical authority; and we should beware of relying *solely* or *implicitly* upon them. They have been frequently disturbed by transcribers, and erroneously added in recent times." (Sacred Hermeneutics, p. 243, where a note refers to De Wette's Comm. on the Psalms, transl. in the American Bibl. Repos. for 1833, by Prof. Torrey.) In the present case the title *is* canonical, being taken from 2 Sam.

(259) PSA. line] It has been suggested that instead of קוֹם *line*, the LXX. read קוֹל *sound*; but probably the former word may be taken to mean a *string*, and thence a *musical sound*. The Greek rendering is supported by the Chaldee paraphrase, by the Syriac and Arabic versions, by Jerome, and by the translation of Symmachus, who uses the word ἦχος.

ROM.] The material heavens declare their Maker's glory, and the stars His praise; and, as Leighton beautifully remarks, "we miss the chief benefit of those bright lamps, if we use them not to light us up to heaven." But the apostle shews that the Psalm contains a deeper mystery, and that the stars denote the church of God (see No. 38). He *bringeth out their host by number; He calleth them all by names; by the greatness of His might, for that He is strong in power, not one faileth*. Isa. 40:26.

(260) PSA.] "The whole Psalm," as the martyr Justin says, "is spoken of Christ." For ver. 13, see No. 233. That wonderful expression in the 16th verse, *They pierced My hands and My feet*, not being quoted in the N.T., does not fall within our compass. It is, however, referred to in Note 293.

MATT.] The lamentation uttered by the Saviour on the cross differs from the Psalm only in the last word. Instead of עוֹבְתָנִי, He said, שְׁבַקְתָּנִי, a Chaldee and Syriac verb of precisely the same import, and the word now found in the Chaldee paraphrase.

MARK] nearly cites the LXX.

(263) PSA. of the congregation] ἐκκλησίας, of the church. The term is used prophetically: in the proper sense of the word, the church was not manifested until after the Saviour's passion.

(264) See also the sections numbered 229, xx (p. 283), and G (p. 287).

(265) PSA.] Comp. Psal. 50:12, כִּי לִי ... תְּבַל וּמִלְאָה ... *for the world is Mine, and the fulness thereof*. ... ἐμὴ γὰρ ἐστὶν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς.

(266) PSA.] This Psalm is commonly supposed to refer to our Lord's ascension; but another interpretation, and, as I believe, a sounder one, applies it to the inauguration of His kingdom.

1 COR.] Even when crucified He was the Lord of glory: He was indeed the King of glory, but His manifestation as such being yet future, that title is not used.

(272) See also No. 1, and section Y, p. 293. Comp. Prov. 8, *Wisdom*; also Heb. 11:3, the worlds (αἰῶνας) were framed by the Word (ῥήματι) of God.

(274) 1 PET.] Cited somewhat freely, and with a change of person.

(275) JOHN.] We may, perhaps, safely regard the Saviour's words as referring to all the passages indicated.

(277) A similar expression occurs in the apocryphal book of Enoch (6:9); *The elect shall possess light, joy, and peace; and they shall inherit the earth*.

(279) PSA. *Mine ears hast Thou opened*] This has been regarded as referring to the law of servitude, Exod. 21:6. Deut. 15:17; but the words may denote the opening of the ears to hear (see Isa. 50:5). It is, however, probable that the present Hebrew text is corrupted, and that instead of אוֹנִים *ears*, it was originally אֵן נוֹה *then a body*. This is the opinion of Dr. Kennicott, who remarks that the letters are either identical or very much alike; and that this would be the case with the concluding letter in particular, if in a manuscript the line on which it was written happened to be blacker than ordinary—a frequent cause of error. The root, כָּרַם, means as well to *prepare* as to *dig*, pierce, or open. All known MSS. of any



authority concur in the present reading, which is also supported by the Syriac, Chaldee, and Vulgate. The Ethiopic version nearly agrees with the LXX. The Arabic has both readings: *a body hast Thou prepared Me*, and *Mine ears hast Thou opened*. Some think that the corruption has taken place in the Septuagint, supposing that *δρία* has been changed into *σῶμα*. This opinion seems to be refuted by St. Paul's context, ver. 10, where he refers to the word *σῶμα*.

HEB.] Cited from the LXX., with some slight variations.

(281) JOHN] This differs from the LXX.

(283) PSA. *Thy throne, O God*] German expositors have laboured hard to overthrow the received explanation of this passage, but without success. No other interpretation can be sustained by a grammatical investigation of the Hebrew. Apart from this, Paul's quotation is enough to fix the meaning. Dr. Davidson (Sac. Herm. p. 20) rightly characterises the proposed rendering, *God is Thy throne*, as "harsh and incapable of vindication." *ὁ Θεός* is a vocative, the usual Septuagintal form.

*God..hath anointed Thee*] As the oil of gladness is the Holy Spirit, we have here a distinct reference to the three persons of the Blessed Trinity. Comp. Note 473.

*Thy fellows*] Thy fellow men.

(286) PSA. *be clear*] To be clear in judgment is to overcome, as the word is rendered by the LXX.

(290) PSA. *Thou hast received*] This differs from Paul's quotation, which, however, agrees with the Chaldee, Syriac, Arabic, and Ethiopic. It is supposed that the Hebrew was originally not *לָקַח*, as at present, but *הִלָּקַח*. Possibly, however, the LXX. understood the former word to mean brought. Such appears to be its meaning in some other places.

EPH.] The N.T. reading is strengthened by the context: *He gave some, apostles, etc.* The 9th verse may properly be rendered thus: *Now that expression, He ascended, what is it...?* See No. 365.

(291) Misnumbered.

(293) It is a favourite statement with German teachers and their followers in this and other countries, that the evangelists were ever seeking, in their Master's acts and sufferings, the fulfilment of prophetic declarations; and, some add, that they were not over scrupulous in finding what they sought. Our present section refutes the calumny. The *gall* and the *vinegar* were foretold by David in terms the most distinct: yet the evangelists, while they record the event, are silent as to the prophecy. So with respect to that wonderful prediction in Psalm 22:16, *they pierced My hands and My feet*. In describing the crucifixion of our Lord, the evangelists are altogether silent as to the piercing of His hands and feet; the fact that they were pierced is only mentioned incidentally (Lu. 24:40. Jo. 20:25).

(294) PSA. *and that which should have been for their welfare*] Rendered by the LXX. *καὶ εἰς ἀνταπόδοσιν*. Horsley approves the rendering. This is one of the Psalms denominated imprecatory. "Hæc non optando sunt dicta," says Augustine, "sed optandi specie, prophetando, predicta" (De Civ. Dei. xvii. 19). Yet we object not to a stronger view, since the destruction of all God's enemies is equally implied in the petition which we daily offer, *Thy kingdom come, Thy will be done on earth*.

ROM.] The apostle quotes the LXX. freely; his enlargement—perhaps we should say, double translation—only renders it more emphatic.

(295) MATT. LU.] From Paul's citation of the preceding context (No. 294) we learn that the prophecy has a special reference to the majority of Israel: the language of the evangelists may shew that what David terms *their habitation*, is the temple.

ACTS] The passage is here quoted in the singular, with reference to Judas, "the great leader of the Jewish apostasy."

(296) REV. 13:8] This should certainly be rendered, *whose names were not written, from the foundation of the world, in the book of life of the Lamb slain*. The most ancient MSS. read, [every one] *whose name was not written*. Irenæus has, *cujus nomen*. Comp. 17:8.



REV. 22:19.] The marginal reading is, on critical grounds, undoubtedly the true one.

(297) MATT.] It is remarkable that the former part of this quotation literally accords with the LXX., and that the latter portion altogether differs; not indeed in sense, but verbally.

(301) See Eze. 23:4, *Aholibah*; margin, That is, *My tabernacle in her*.

(302) PSA. *pour out*] Comp. Ps. 69:24. Jer. 6:11. Eze. 7:8, etc., and Rev. 16:1.

*that have not known Thee*] A phrase used with reference to the heathen. Comp. Gal. 4:8. Believers are said to have known God, or rather to have been known of God, Gal. 4:9. Nominal Christians are spoken of as professing that they know God, Tit. 1:16; as saying, *I know Him*, 1 Jo. 2:4. *The Lord Jesus shall be revealed...in flaming fire taking vengeance on them that know not God*, viz. the heathen, and on them that obey not the gospel,—another class. 2 Thess. 1:7, 8.

(303) JOHN.] An argument *à fortiori*; yet not an express avowal of Divinity.

(305) See also Nos. 183 and 491.

(307) See also No. 339, and the passages there cited; likewise 2 Sam. 7:13, and numerous other places.

(309) PSA.] Under the former dispensation the enquiry was a proper one; but it has no legitimate place amongst Christians. There are few more decided indications of the fallen condition of the church than the general admission that death is certain.

(311) It may be that these scriptures, taken in connexion with others, and particularly with the ordinance of the sabbath, countenance the ancient and widely spread opinion (traceable amongst Pagans, Jews, and Christians) of the seven ages of the world.

(312) MATT. LUKE.] Satan's omission has been often noticed: the prevalent opinion respecting his intention is perhaps questionable.

(313) Compare No. 553; also Isa. 17:12, 13.

(314) 1 Cor. *of the wise*] What the O.T. states of men generally, the N.T. affirms of a particular class. But in some MSS., and in the Vulg. and Copt., the quotation agrees with the O.T.

(315) The differences from the LXX. are but slight; perhaps merely various readings.

(316) Comp. Joel 2:10. Nah. 1:5.

(320) PSA.] Compare Isa. 51:6. The reading ἀλλάξεις, which is found in the Alex. ed., seems the true one.

(321) PSA. *spirits*] Rather, *winds*. *a flaming fire*] Angels are here compared to the lightning.

HEB.] The apostle's application of the text must be considered as fixing the meaning of the Hebrew, which is in itself ambiguous. The sense approved by the apostle agrees with the Chaldee paraphrase, and very remarkably with No. 485.

(322) PSA. *Praise ye the Lord*] There is considerable difference between the Hebrew and the Greek copies of the Psalter as to the use of the word *Hallelujah*. In the latter (ed. Vat.) it is often regarded as the title of the Psalm; never as final. The difference between the copies is for the most part one of division only.

(325) HEB. 10. *for ever, sat down*] This passage was for many years mispointed in our English Bibles, but is now happily corrected.

(326) PSA.] The י in דברתי is an interpolation. As to other corruptions in the Hebrew of this Psalm, see Dr. Randolph, pp. 41, 48.

HEB. 5. *called of God*] Not in the way of vocation, but of address.

(336) EPH. *apostles and prophets*] The prophets here spoken of are those of the Christian dispensation: this might be proved by many arguments, which space forbids us to adduce. Compare 1 Cor. 12:28. Eph. 3:5. 4:11. Rev. 18:20.

(337) MATT. 11. LUKE 7. *He that should come*] ὁ ἐρχόμενος, *He that is coming*; a name applied to the expected Messiah, and perhaps referring to the Psalm here indicated. Compare Heb. 10:37. Rev. 1:8. Also No. 603.

MATT. 23. *Ye shall not see Me henceforth, till ye shall say, etc.*] Jesus was about to leave the world, to be seen no more by Israel, till His return as their accepted King.

(345) Comp. Obad. 15.

(347) ROM. GAL. *no flesh*] *πᾶσα σὰρξ* is a frequent Hebraism for all men. Comp. Gen. 6:12, 13. 9:11; also No. 423.

(353) PROV. *as a father*] The LXX. considered כָּאֵב as one word. Bp. Jebb shews from the poetic parallelism that this is correct.

(354) PROV.] The difference between the Hebrew and the Greek is not easily reconcilable. The Arabic agrees with the LXX.

JAMES. *God*] Some copies read Κύριος, and so the Armenian and Slavonic versions.

JAMES. 1 PET.] Observe several words in the context of each passage.

(356) JAMES. 1 PET.] Agreeable, in sense, with the Hebrew. The LXX. widely differs.

(357) 1 PET.] This text, unlike that last mentioned, follows the LXX., widely as they differ from the Hebrew. The copies cannot be reconciled by any change of pointing.

(364) See sect. Ff, page 295.

(368) See also the foot-note to Mark 1:2, 3, in No. 423.

(369) ROM. *a seed*] The passage closely follows the LXX., differing from the Hebrew.

(370) COL.] Probably a reference to Isa. 1. "Sed putat esse de sabbato dictum? Numquid et nos non dicimus ista non esse observanda, sed illa potius quæ his significantur?" Augustin. contra Adimant. Manich. cap. xvi. 3. He refers to Gal. 4:10.

(373) ISA. *My wellbeloved hath a vineyard*] Comp. the Heb. with Sol. Song 8:11. *Solomon had a vineyard*, and 2 Sam. 12:25, where Solomon is called *Jedidiah*, יְדִידְיָה, that is, *Beloved of the Lord*.

(375) ISA. *Holy, holy, holy*] Jews, as well as Christians, have regarded this as referring to the Sacred Trinity. R. Simeon Ben Jochai expounds it thus: "*Holy*, that is, the Father; *Holy*, that is, the Son; *Holy*, that is, the Holy

Spirit."\* This view is by no means discordant with the fact that the prophet saw the glory of Messiah (see No. 377), for through Him alone have all manifestations of the Godhead been vouchsafed to man, even from the first. The trisagion is also found in Psal. 99.

(376) Comp. No. 116; also, 2 Chr. 5:13, 14. Eze. 10:4.

(377) Comp. No. 177.

ISA. HEB. *Hear ye, indeed, etc.*] This might be pointed so as to read, *Ye shall hear, but not understand; and ye shall see, but not perceive. This people hath made, etc.*† It would thus agree in sense with the LXX., the Syriac, and the Arabic, as well as with Matt. and Acts.

MATT.] This follows the LXX. almost exactly.

MARK.] This agrees remarkably with the Targum of Jonathan on Isa. 6; especially if with some MSS. we omit τὰ ἀμαρτήματα.

דשמעין משמע ולא מסתכלין וחזו מחזא ולא ידעין : דלמא יחזון בעיניהון וייתבון וישתבך להון :

... that hearing they may hear and not understand, and seeing they may see and not know ... that they may not see with their eyes ... and be converted, and their sins be forgiven them.

Compare Sophocles, Prom. Vinet. 456. βλέποντες ἔβλεπον μάτην, κλύοντες οὐκ ἤκουον.

LUKE.] This is a reference.

JOHN.] If we suppose the nominative of τετύφλωκεν to be λαὸς οὗτος, and read αὐτῶν with an aspirate, the citation will be a good translation of the original, only somewhat abridged. So Dr. Randolph.

when he saw His glory] Christ is hereby proved to be the King, the Lord of hosts. See Note 375.

ACTS.] The version of the LXX. is very nearly followed.

spake the Holy Ghost] Isaiah says, *I heard the voice of the Lord*. That name, therefore, belongs to the Holy Spirit.

(379) ISA.] Compare Mic. 5:3, which has been regarded as a reference to this prophecy.

\* This, with many other ancient Jewish testimonies, will be found in Ambrose Serle's Essay upon the doctrine of the Trinity, at the end of the first volume of his *Horæ Solitariae*.

† L. Capelli fil. Arcan. Punct. p. 535.

MATT. *they shall call*] καλέσεις. Cod. Bezae, and several fathers.

(381) ISA. *the Lord of hosts Himself*] That Christ is intended is plain from ver. 14.

(382) ROM.] Quoted from two passages of Isaiah. The words, *a stumbling-stone, and rock of offence*, agree with the Hebrew here, but not with the LXX. See Note 410.

1 PET.] This also agrees with the Hebrew.

(383) LUKE.] For <sup>a</sup> read <sup>b</sup>. Isa. 28:13 may be compared; also Matt. 24:10.

(384) HEB.] *I will put My trust in Him*] Comp. 2 Sam. 22:3, parallel with Ps. 18:2; also Ps. 91:2. Isa. 12:2.

*Behold, I, etc.*] Originally spoken by Isaiah.

(386) ISA.] The reader is desired to prefix כעת to the Hebrew, and 'when' to the English version of it. This, according to Dr. Randolph, is the beginning of the sentence, the preceding words properly belonging to the former chapter. This view has the sanction of the ancient versions, and it not only relieves the passage from much obscurity, but suggests a translation full of meaning. *As the former time made vile (or, debased) the land of Zabulon and the land of Naphtali, so the latter time shall make it glorious. The way of the sea, etc.* The Sept. is obscure, and perhaps corrupt.

*Galilee of the nations*] Fürst regards this as identical with *the nations of Gilgal*, גלגל, Jos. 12:23, but this may be questioned.

*walked in darkness*] Comp. Jo. 8:12.

MATT.] The evangelist cites some detached words from the former part of the sentence above-mentioned, — *The land of Zabulon, and the land of Naphtalim*, — and then proceeds according to the Heb. of the latter part of it, — *The way of the sea, etc.* The only difference is, καθήμενος, *sat*, instead of הלכים *walked*. See the foot-notes to the section; also Ps. 107:10, 14.

(388) LUKE] The rest of the passage, ... *and of His kingdom there shall be no end*, seems to refer to the former part of the verse in Isaiah, — *Of the increase*

*of His government and peace there shall be no end...*

(390) ISA. *the sand of the sea*] See Note 38.

ROM.] This nearly agrees with the LXX.

(391) Probably a reference.

(392) See No. 548. As there were many types of the Messiah, so there have been many figures of the Antichrist. Holy scripture warns us, in many places, of *one* in whom the characteristics of these evil types will be united.

ISA. *the rod of His mouth*] Compare No. 442.

(393) The LXX. slightly abridged.

(394) ISA. *the day of the Lord*] Comp. Isa. 2:12. Eze. 13:5. 30:3. Joel 1:15. 2:1. 3:14. Zeph. 1:7, 14. Obad. 5. Zech. 14:1. Mal. 4:5. Also, *the day of our Lord J. C.*, in 1 Cor. 1:8. *of the Lord J.*, in 1 Cor. 5:5. 2 Cor. 1:14. *the day of Christ*, Phil. 2:16. *the day of God*, 2 Pet. 3:12. Likewise, *day for judgment*, in 1 Cor. 3:13. 4:3.

(395) Comp. Luke 21:25. Rev. 8:12.

(396) Comp. No. 597.

(398) See No. 536.

(403) ISA.] Theodotion agrees with the N.T.

*in victory*] A Hebraism, signifying *for ever*. The Syriac reads, *death is swallowed up in victory for ever* — a double rendering. Comp. 2 Sam. 2:26, *Shall the sword devour for ever?* לנצח, *eis vîkos*; also Matt. 12:20, in No. 430.

(404) Comp. Pindar, Olymp. 2. ἄδᾱ-κρον νέμονται αἰῶνα.

(409) ISA. *stammering*] Comp. Isa. 33:19. Aquila agrees with the N.T.

1 Cor. *in the law*] The name is here applied to the O.T. generally. The words are taken, in substance, from the Hebrew, but changed into the first person.

(410) ISA. *make haste*] Some have thought that the LXX. read not יהי' but יב'י'. This supposition is hardly necessary, as their rendering conveys the secondary meaning of the Hebrew. So the Arab. Comp. Deut. 20:3, marg. The N.T. passages agree with the LXX. in this, but not in all respects.



(411) See Note 177.

(412) ISA.] It is probable that the Hebrew is here corrected by the Greek. The LXX. seem to have read ותהו instead of ותהי, and מלמדה from מלמדים.

MATT.] The Sept. is nearly followed. MARK.] It is here abridged.

(413) ISA.] The Arabic, like the LXX., reads in the first person.

*shall be hid*] Or, *shall disappear*, or *vanish*.

1 COR.] This agrees with the LXX., except as to the last word, which is more forcible.

(414) ROM.] Not a formal quotation; but the language is obviously borrowed from Isaiah.

(417) Comp. the foot-note to section 549.

(423) ISA. Gr. *the salvation of God*] This is also in the Arabic. Lowth admits it as a part of the text.

LUKE 3.] Here a clause is omitted.

(424) ISA.] There is a great similarity of idea in Ps. 102:11, 12. 103:15—17. 1 Jo. 2:17. Comp. No. 339.

(426) ISA. *directed*] LXX. and Arab. *known*.

(427) This clause may be an interpolation from the N.T.

ROM.] Bp. Jebb (Sac. Lit. pp. 114, 117, 120) has some excellent remarks on the sublime passage of which these words form a part. He regards it as a complex quotation or imitation of several texts in the O.T., and supposes that the apostle had in mind Ps. 36:6. Job 11:7, 8. 5:9. 36:22, 23. Jer. 23:18. Isa. 40:13, 15. Romanists often refer to the clause in the present section as a citation from the book of Wisdom. See sect. xii., page 280—where the first clause in the foot-note should be obliterated.

(430) ISA.] In the Sept. the passage is obscured by the addition of the names *Jacob* and *Israel*. The version of Theodotion nearly agrees with the N.T.

MATT.] This agrees mainly with the Hebrew, but there is a verbal discrepancy as regards the clause, *till He send forth judgment unto victory*. As to *eis nikon*, see Note 403. The final clause of the citation is like the LXX.

(431) See No. 5.

(434) See Note 70.

(438) ISA. The following verse begins, *אך ביהוה לי surely in the Lord I have, etc.* The LXX., like the Arabic, join *ביהוה* to the verse preceding, omitting *אך* and *לי*.

ROM. As *I live*] This differs from Isa., but is an equivalent expression often used elsewhere. See No. 141.

(439) See Prov. 18:1, marg. Eze. 14:7. Hos. 4:14. 9:10.

(440) ISA.] Comp. Zeph. 2:15.

REV.] Comp. 2 Esdr. 15:49.

(442) Comp. No. 392; also Eph. 6:17, *the sword of the Spirit*; and Heb. 4:12, *sharper than any two-edged sword*.

(443) ISA. *There*] Messiah is addressed. The use of the passage by Paul and Barnabas shews that it is also applicable to Christ's mystical body.

(447) REV.] See also ch. 18:6, *in the cup which she hath filled*, etc. 19:15, *the winepress of the fierceness and wrath*, etc.

(450) ISA.] The Greek is probably corrupt; the Chald., Syr., and Arabic, support the Hebrew. Comp. the text from Nahum. If *ōpa* were admissible, it might, taking it in the twofold sense of *season* and *beauty*, denote the beautiful hour of dawn, when the mountain tops are gilt by the earliest rays of the yet unrisen sun. The reading is followed by Origen, Cyril Alex., and Jerome. Perhaps it was borrowed from the text in Joel, where the figure occurs, but expressed in other words.

ROM.] Omits *upon the mountains*.

There is a distinct reference to this text of Isaiah in Eph. 6:15, *καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης*—and *your feet shod with the preparation of the gospel of peace*.

(451) Comp. also Jer. 50 (Sept. 27):8.

(454) MATT.] This agrees with the Hebrew.

(456) ISA.] Comp. Jer. 11:19, *But I was like a lamb or an ox that is brought to the slaughter*. To the text of Isaiah may perhaps be referred three passages of the Apocalypse, viz.: 5:6, 12. 13:8.



In the 8th verse the LXX. appear to have read *בַּעֲצֵר מִשְׁפָּט* חִייו, and again, חִייו for פִּרְיִים. See Randolph, pp. 34, 48.

(466) ISA. *fruit*] Chald. and Syriac, *words*. Comp. Prov. 18:20.

Hos. *calves of our lips*] This, if the true reading, may denote promised sacrifices; but the LXX., Syr., and Arab. say *fruits*, evidently reading פִּרְיִים instead of פִּרְיִים.

(470) ROM. *out of Sion*] Dr. Randolph conjectures that *ek* should be *ἐνεκεν*, like the LXX.; but for this there does not appear to be any authority whatever. He remarks, that to reconcile the latter with the Hebrew is not easy, but suggests that instead of וְלִשְׁבִי they read וְיִשִּׁיב. So the Syriac and Arabic.

(473) ISA. *the acceptable year of the Lord*] Here Jesus closed the book. Of the day of vengeance He said nothing. We have in this a remarkable exemplification of the fact, that events prophetically mentioned in close contextual proximity may be widely separated in fulfilment. In the present instance there is a parenthesis of undefined extent—at least of eighteen centuries. Interesting as the subject is, space forbids us to do more than indicate a few passages which include the same parenthesis. Such are the prophecies of Joel (No. 575), of Malachi (No. 613), and of our Lord in Matt. 24. This indefinite parenthetic period—that of the church's militant career—likewise comes in between the 69th and 70th hebdomads of Daniel. On no other hypothesis is the passage explicable.

*the Lord hath anointed Me*] Compare Ps. 2:6. 45:7. Acts 4:27. 10:38. It may be added, that all these passages refer distinctly to a Trinity in the Godhead. See Note 283.

*the meek, Gr. the poor*] See Matt. 5:3, 5. Luke 6:20; also Mark 12:37.

*the day of vengeance*] Comp. Isa. 34:8. 63:4.

LUKE. *to set at liberty them that are bruised*] This clause is not in the Heb. or the LXX.; but comp. the Arabic.

(476) ISA.] There is perhaps no more remarkable instance of misinterpretation than the common application of this scripture to our Redeemer's sufferings. Comp. Isa. 9:6. Lam. 1:15.

(477) Dr. Randolph observes that

this is a most difficult passage, that no sense can be made of the Hebrew but by a very forced construction, and that it is not possible to reconcile the old versions either with the Hebrew or with each other. He supposes that the Hebrew text has been greatly corrupted, and that the apostle took his citation from some more correct copy. Similar words are found both in the Apocalypse of Elias and the Ascension of Isaiah; and some, as Origen and Jerome, think that one of these is cited. This theory Dr. Randolph advisedly rejects.

(478) ISA. *rebellious*] Here, as in many other places, the LXX. give a double rendering of the Hebrew. סוּר = ἀπειθοντα καὶ ἀντιλέγοντα.

ROM.] The words of the LXX. are transposed.

(479) See Note 185.

(485) ISA. *fire...whirlwind*] See Note 321. Comp. 2 Ki. 2:11, *a chariot of fire, and horses of fire,...and Elijah went up by a whirlwind.*

*with His chariots*] The apostle explains this, *with His mighty angels*. Comp. Ps. 68:17. Jer. 4:13.

(486) Compare Matt. 3:12. Eccl'us 7:17.

(491) See Nos. 183 and 305.

(498) MATT.] This agrees very nearly with the Hebrew, but differs from the LXX. The various readings, however, are numerous.

(499) JER. *although I was an husband unto them*] Perhaps the LXX. for בעֲלֵתִי read גַּעֲלֵתִי or בַּהֲלֵתִי. Others contend that the Hebrew as it stands will bear the Greek rendering.

*I will put*] Twenty MSS. read וְנָתַתִּי, prefixing the ו conversive. This the context requires, and the word is so read in the Chaldee and all the ancient versions.

*and will be their God, etc.*] See Rev. 21:7, in No. 214.

HEB. 8.] This nearly agrees with the LXX.

HEB. 10.] An abbreviated repetition of the passage.

(500) See Nos. 398 and 447.

(505) A very interesting topic is here suggested, viz. the varied manifestations of Christ the Lord, presented in

the four gospels, and symbolised (as the early church believed) by the mystic cherubim. Those who desire to pursue the subject, may profitably study that most remarkable book, *The Characteristic Differences of the Four Gospels*, by Andrew Jukes: London, 1853.

(512) EZE. *set a mark*] Vulg. *signa thou*, that is, *mark a thou*. Origen, and Jerome assert that the ancient Samaritan  $\Pi$  was in the form of a cross, and Montfaucon refers to Samaritan coins in proof of the statement. Apart from all considerations of symbolism and palæography, there is no form which a *mark* would be more likely to assume. See Calfhill's *Answer to Martialis's Treatise on the Cross* (Parker Soc. ed.), pp. 97, 106, etc.

(515) Comp. the context of Eze. with that of the passage from the Apocalypse; particularly, Eze. 26:16 with Rev. 18:9, 10, and Eze. 27:28 with Rev. 17:18.

(516) EZE. Gr.] A clause in the latter part of the verse, according to MSS. III. 26. 106, agrees with Mark 4:32, — *ὑπὸ τῆν σκιάν αὐτοῦ*.

(520) EZE. *the chief prince*] The LXX., regarding  $\Psi\text{N}\Gamma$  as a proper name in this place, read *Rhos the prince*, or rather, *the prince of Rhos*. Gesenius, moreover, takes the word to be here the proper name of a northern nation, and unhesitatingly ascribes it to the Russians, who are mentioned by Byzantine writers of the tenth century as *οἱ Ρῶς* (Lex. voce  $\Psi\text{N}\Gamma$ ). The association of the names, Meshech and Tubal (whence Muscovy, Moscow on the river Moskva, and Tobolsk on the river Tobol, not improbably derive their names—for the tribes may have spread themselves through widely distant regions) does but strengthen the opinion. Meshech and Tubal are found associated in Herodotus (iii. 94. vii. 78), in the Egyptian monuments, and in the Assyrian inscriptions. There are several variations in the Greek, *αρχοντα κεφαλῆς ροσμοσυχ.* 62. *ρομεσυχ.* 106. *ρωσμοσμοσυχ.* 239. *Ρως Μοσσοχ.* Compl. and many others. *Θοβελ* is in the Compl. *Θουβαλ*.

(521) See No. 91.

(522) Comp. Jer. 12:9.

(527) EZE.] The obscure rendering of the LXX. arises from their having read  $\text{יהוה יְהִיֶה שְׂכֵנִי}$  instead of  $\text{יְהוה יִשְׁכְּנֵנִי}$ .

(528–561) DANIEL.] The passages in Greek are taken from the document alleged to be the book of Daniel according to the LXX. This at an early period was neglected, the more accurate version of Theodotion having been substituted for it in the service of the church and in the ordinary MSS., and retaining its place to the present day in the printed editions of the LXX. The older copy was long considered to be lost, but having been discovered in a library at Rome, it was printed in a separate form in 1772. It is included in the magnificent work of Holmes and Parsons, as well as in the Septuagint lately published by the Messrs. Bagster [1851]. That this document includes a part of what we denominate the Septuagint version is not improbable; that it should ever have been published as wholly or mainly of that version is marvellous. Setting aside the apocryphal portions, it is evident that the book is compounded of at least two distinct translations, one exceedingly close and servile, another just as loose and paraphrastic.

(531) The phrase, *kingdom of heaven*, occurs only in the gospel of St. Matthew (in which it is very frequent), and generally in discourses to which there are no parallels in the other gospels. In the few parallel places in Mark and Luke, the expression is invariably *kingdom of God* (Mark 1:14, 15. 4:30. Lu. 6:20. 7:28. 8:10). In John there are no parallels at all.

The expression, *kingdom of God*, occurs in all the gospels—most frequently in Luke—in John in one passage only (3:3, 5). It is found also in several places of the Acts of the Apostles, and of the Epistles of St. Paul.

(533) DAN. *the Son of God*] By this phrase was doubtless meant *an angel of God*, as the Greek expresses it; yet we believe the Eternal Son was there. In Job 1:6, and 38:7, the LXX. render *sons of God* by *ἄγγελοι*.

(536) REV. 14.] See Jer. 22:8, ... *τῇ πόλει ταύτῃ τῇ μεγάλῃ*; Compare Rev. 18:10.

(539) Comp. 2 Tim. 4:17, a passage

which seems rather to refer to 1 Sam. 17:37.

(540) See also 2 Esdr. 11:39, 40.

(541) Comp. Matt. 19:28. Lu. 22:30, *twelve thrones*.

(545) MATT. 16.] Comp. the prayer of the dying thief.

MATT. 24, etc.] Compare Acts 1:9, *a cloud received Him*, with ver. 11, *shall so come*.

(547) DAN. *a time*, etc.] This well known prophetic period, the half of seven literal years, is variously expressed. *The midst of the week* (not a week of days, but simply a hebdomad), Dan. 9:27. *Three years and six months* (a typical period), Luke 4:25. Jas. 5:17. *Forty and two months*, Rev. 11:2. 13:5. *A thousand two hundred and threescore days*, Rev. 11:3. 12:6. There seems much reason to believe that our Lord's ministry was of this duration. There is another period bearing a certain relation to it, viz., *three days and an half*, Rev. 11:9, 11.

(548) See No. 392.

(550) MATT. MARK. *understand*] Com-Dan. 9:23, 25.

(555) DAN.] Compare Num. 24:24. Chittim was a son of Javan, the father of the Greeks. The meaning which the LXX. attached to this text is worthy of attention.

(558) REV. 13.] See Note 296.

(564) See the context of Hosea, *After two days*. Also, Matt. 27:63, 64. Mark 8:31. Lu. 24:21. Likewise the saying as to *this temple*, Matt. 26:61. 27:40. Mar. 14:58. 15:29. Jo. 2:19. And Lu. 13:32, *the third day I shall be perfected*.

1 COR.] See the type of Isaac (Note 36). There are other types, as that of *the first fruits offered on the morrow after the sabbath* (Lev. 23:10), and that of Jonah.

(569) HOS.] Israel is here spoken of not merely as a nation, but likewise as a type of the Messiah. It is, perhaps, not too much to say, that in all His names, offices, and actions, the Lord Christ is reflected by Israel on the one hand and the church on the other. We refer to a few texts shewing this fact, so far as Israel is concerned. Exod. 4:22, *Israel is My son*, even *My firstborn*.

Jer. 33:16, *she shall be called, The Lord our righteousness*. Psal. 105:15, *Touch not Mine anointed*. Exod. 19:6, *a kingdom of priests*. Israel was born in the promised land, but went into Egypt, where (says the Lord in Israel's person) *I heard a language that I understood not*, Psal. 81:5. *Out of Egypt*, says God, *have I called My Son*. After this came, *the day of temptation in the wilderness*. Not to mention other points of resemblance, we refer lastly to section 564.

MATT.] The Hebrew is here followed.

(571) HOS.] Probably the Hebrew is here corrected by the Greek. The LXX. seem to have read *אני* instead of *אני*, in two places, and their rendering nearly accords with the Syr. and Arab. Compare, however, Hos. 13:10, margin.

1 COR.] Here is a transposition.

(574) JOEL.] Comp. 2 Cor. 2:16, *καὶ πρὸς ταῦτα τίς ικανός*;

Rev. *day of His wrath*] Comp. Psal. 110:5. Eze. 7:19. Rom. 2:5. Rev. 11:18.

(575) JOEL. *afterward*] Kimchi says that *אחריו* is the same as *באחרית הימים*, in the last days, the expression used by the apostle.

ACTS. *this is that which was spoken*] A partial and inchoate accomplishment of it, not the complete fulfilment. Lord Bacon well remarks that divine prophecies "have their completion not only at stated times, but in succession, as participating of the nature of their Author, with whom a thousand years are but as one day, and therefore are not fulfilled punctually at once, but have a growing accomplishment throughout many ages, though the height and fullness of them may refer to a single age or moment." De Augm. Scient. sec. 1. These words express a great truth, still the principle must not be pushed too far.

(576) JOEL. *in the remnant*] The LXX. read *בשריירים* as one word.

(579) AMOS. *Chiun*] The Syrian name of the planet Saturn. *Raphan* is believed to be the Coptic equivalent.

*beyond Damascus*] That is, into the East. Stephen substitutes, *beyond Babylon*, which may be regarded as explanatory of the prophet's phrase. One or two MSS. of Acts read, *beyond Damascus*.

Dele the last five words of the Hebrew.



(581) AMOS. *that they may possess the remnant of Edom*] This is corrupted. Instead of יִרְשׁוּ and אֶדְוֹם, the LXX. read יִרְשׁוּ and אֶדְוֹם. So the Arabic.

ACTS. *after this*] See Note 575.

(582) JONAH] The LXX. evidently read "עֵבֶר; the " being often used as an abbreviation of יְהוֹה. So some MSS.

(583) *of the fish*] Gr. κήτους, a word denoting any large fish.

(584) MIC. *Beth-lehem Ephratah*] See 1 Chr. 4:4. 1 Sa. 17:12.

*though thou be little, etc.*] This should doubtless be pointed as a question, *art thou little among the thousands of Judah?* implying a decided negative, which in Matt. is expressed by οὐδαμῶς. The Heb. is translated interrogatively by the Syriac interpreter and Archbp. Newcome. The Arabic inserts a negative.

MATT.] The Codex Bezae reads, μὴ interrogatively, and so the old Italic and some of the Latin fathers.

(587) HAB. *among the heathen*] The LXX. and the apostle appear to have read, not בְּנוֹיִם but בְּנוֹיִם or בְּנוֹיִם. The Syr. and Arab. agree with the LXX.

*marvellously*] The LXX. add, καὶ ἀφαισθηρε.

ACTS] The LXX. somewhat abridged in the former part, and slightly expanded in the latter.

(589) HAB. *Behold, his soul which is lifted up is not upright in him*] Grotius, Hammond, Capel, and others, suppose that the LXX. read, not עֲפֹלָה but עֲלֵפָה; Pococke, however, argues from the use of the word in Arabic that it will bear the sense put upon it by the LXX. and St. Paul. That they read, not נִפְשִׁי, but נִפְשִׁי, is evident. These suggested changes are countenanced by a few MSS. The Arabic version agrees in sense with the apostle.

*the just shall live by his faith*] LXX. ἐκ πίστεώς μου. The Alex. places μου after δίκαιος. The Syr., Arab., and one Heb. MS. omit the pronoun.

HEB.] The clauses are transposed.

(590) Comp. 2 Esdr. 5:5.

(593) HAG. *it is a little while*] Omitted by the LXX., Syr., and Arab. Compare No. 407.

(594) MATT.] It is impossible to determine certainly who is the Zacharias here referred to, but from his father's name it may be supposed that the prophet is intended. Though his martyrdom is not elsewhere recorded, this opinion is the most probable one.

LUKE.] The likeness between this passage and the opening of the book of Zechariah is obvious.

(595) ZECH.] The Hebrew speaks of three sorts of horses behind that of the leader, the Greek mentions four; for we cannot suppose that καὶ ψαροὶ καὶ ποικίλοι refer to the same class.

REV. red.] Fiery; so 2 Ki. 2:11. 6:17.

(598) See sect. Gg, page 295.

(603) ZECH. *He is just, and having salvation*] Omitted in the N.T., perhaps because referring to that future time when *He shall appear... unto salvation* (Heb. 9:28). Comp. Isa. 45:21, *a just God and a Saviour.*

*lowly*] Dr. Randolph suggests, perhaps needlessly, that the LXX. read, not עֲנִי afflicted, but עֲנִי meek.

MATT.] *Tell ye the daughter of Sion*] These words are from Isaiah.

*Behold, thy King cometh*] In this gospel narrative the early church perceived, what few see now, a shadow of Messiah's future kingdom. Hence it has been read for many centuries on the first Sunday of Advent.

*upon an ass, and a colt, etc.*] The record of St. Matthew shews that this is not, as might have been supposed, a mere poetic parallelism, but that there were in fact two animals. See verse 2. The mystical significance of this fact is pointed out by Justin Martyr (Dial. cum Tryph.), and by Faber Stapulensis (Comm. in Matt.).

JOHN] mentions the colt only.

Comp. Jo. 19:14, "Ἰδε ὁ βασιλεὺς ὑμῶν.

(604) ZECH. *the pit, etc.*] The grave. The two texts connect the resurrection of our Lord with that of His people, who are already in a sense *risen with Christ*, Col. 3:1. The same truth is emphatically stated in Isa. 26:19, where the Italics should be omitted: *Thy dead shall live; My dead body shall they arise.*

(605) MATT. *by Jeremy the prophet*] Some think that the name *Jeremy* is an interpolation, and that the passage



originally stood, *by the prophet* (as Matt. 1:22. 2:5, 15. 13:35. 21:4). So MSS. 33 and 157 of Griesbach's notation, some MSS. mentioned by Augustine, some Latin MSS., and the Syriac and Persian. Others suppose the name was originally *Zacharias*. So MS. 22, and one or two other copies. Another view is that the book of Zechariah being in that division of the sacred canon which had Jeremiah at its commencement, was included under that title. So Lightfoot. Perhaps after all, the words, though written by Zechariah, were *spoken by Jeremy*. The Jews say that "the spirit of Jeremiah rested on Zechariah:" if so, the latter may have written things spoken by the former. The singular theory of Dr. Hofman, who maintains that Matthew refers chiefly to Jer. 19:11—13, subordinately to the text in Zechariah, may be seen in the Jo. of Sac. Lit. N. S. v. 145, etc. Few, probably, will be disposed to receive it.

If we adopt the conjecture that in Matthew's citation we should, for ἔδωκαν read ἔδωκα (as in MSS. 24. 31. Gb., and the Syriac versions), the difficulty attending this citation is considerably lessened. Καὶ ἔλαβον τὰ τρίακοντα ἀργύρια, (τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ,) καὶ ἔδωκα αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμῆως, καθὰ συνέταξε μοι Κύριος. The parenthesis seems to be an explanation by the evangelist; the latter clause, κ. σ. μ. κ., may also be explanatory, or there may possibly be an error in the present Hebrew text. In some MSS. בית יהוה is omitted: the clause, κ. σ. μ. κ., is in the Arabic. The reader may compare Jer. 13:5. 18:3.

*thirty pieces of silver*] The price of a slave, Ex. 21:32. Phil. 2:7.

(607) ZECH. *upon Me*] Nearly forty Heb. MSS. read, not ἐπὶ upon Me, but ἐπὶ upon Him, and so John. The Sept. is scarcely capable of any sense.

(608) ZECH. *smite*] As the verse proceeds in the first person, it is possible that it should be so here—not ἦν, but ἦ. So the Arabic.

(613) MAL. *My messenger*] The three evangelists concur in adding, *before Thy face*.

*before Me*] They also read, *before Thee*. These differences are not found in any

ancient version, nor are they easily to be accounted for.

MATT.] Prefix the ||

(614) "Are we then," asks Krummacher, "still to expect a return of Elias? According to the scripture," he replies, "I *must* believe that, at the time of the restoration and conversion of Israel, he will again appear upon the earth." The observations of Lord Bacon, cited in Note 575, are strongly applicable to this prophecy.

(615) See Note 202.

(616) The latter part of this quotation seems to be a Rabbinical statement of the purport of the law.

(617) This appears to be a similar statement.

(619) This, like Jo. 17:12, seems to be a general reference to the prophecies concerning the traitor Judas. See Nos. 281, 295, 324.

(620) It is, I doubt not, a mistake to regard this as a quotation: it is merely a reference to those passages of scripture in which the Spirit is promised under the figure of water. See Isa. 44:3. 55:1. 58:11. Eze. 36:25. Zech. 14:8. Comp. Jo. 3:5. 4:10. It is well known, that on the last day of the Feast of Tabernacles, water from Siloam was poured upon the altar with much ceremony, and the recitation of the words of Isaiah (12:3), *with joy shall ye draw water out of the wells of salvation*. Our Lord hence took occasion to instruct the people. The ceremonies are described by Godwyn (Moses and Aaron, lib. iii. c. 6), Otho (Lex. Rab. Phil. 200), as well as by Lightfoot and many other writers.

(622) It does not appear that any specific text is here alluded to.

(623) A reference, perhaps, to the general tenor of the Old Testament with regard to women.

(624) See sect. ε', page 298.

(625) I do not think that the gospels are here cited under the name ἡ γραφή. That expression refers, I believe, only to the precept, *Thou shalt not muzzle the ox that treadeth out the corn*. The declaration that the labourer is worthy of his reward, is an exposition of the scripture. It was evidently proverbial.

(626) Since the foot-note was written I have seen reason to believe that the passage mentioned in it is that which the apostle cites. He is speaking of mount Sinai, not with reference to an isolated event, but as the type of the legal dispensation. The Jews came to Sinai; we are come to Sion. Sinai *gendereth to bondage; Jerusalem which is above is free* (Gal. 4). *Moses said, I exceedingly fear and quake; we, indeed, have cause for reverence, but not for servile fear.*

(627) This is a passage of much difficulty, for although it has the form and appearance of a quotation, there is no antecedent text to which it can be fairly regarded as a reference. If we allow the punctuation of Griesbach and Scholz—*Think ye that the scripture speaks in vain?*—the inquiry what scripture is spoken of, still demands an answer.

*The spirit that dwelleth in us*] There are many passages which lead to the

conclusion that this means the Holy Ghost. That Augustine thought so may probably be inferred from a passage in which he speaks of concupiscence—"concupiscentia carnis, adversus quam bonus concupiscit Spiritus." Contra Julian. Pelag. lib. v. cap. 8. It is difficult to regard the phrase as descriptive of a man's own spirit, which cannot properly be said to dwell in him, since it is his very self.

*lusteth to envy*] Assuming the preceding clause to be rightly interpreted, this may signify, striveth, in the way of earnest desire, against an envious inclination. Another exposition, somewhat favoured by the preceding context, regards the words as equivalent to an assertion that the indwelling Spirit is a jealous God, admitting of no rival. But it may well be doubted whether both these explanations do not involve a forced construction of the Greek. Some regard the passage as a question,—*Doth the Spirit...lust to envy?*—implying an emphatic negative.

## II.—APOCRYPHA.

(i) 2 Esdr. Arab. and Ethiop. 1 Esdr. Vulg. 4 Esdr. Many parts of this book so very closely resemble passages in the N.T. that the likeness can only be accounted for by supposing—(1.) that the writers of the N.T. cited this book; or, (2.) that the author of it and the writers of the N.T. derived whole passages from some common source, now lost sight of; or, (3.) that this book is, wholly or in part, the forgery of an age posterior to the Christian era. The last hypothesis is undoubtedly the true one. Dr. F. Lee\* and Abp. Laurence† consider that the book was written or compiled before our Saviour's time, but interpolated afterwards. All the existing versions are believed to be derived from the Greek, now lost, but the book is judged to have been originally written in Hebrew or Chaldee. Ch. 1 and 2 are absent from the Arabic and Ethiopic, as well as from some of the oldest Latin MSS. Ch. 15

and 16 appear to form a separate treatise. It is to be regretted that Dr. F. Lee, and, in later times, Mr. J. H. Frere, should have conceded to the 2nd book of Esdras an authority which even the Tridentine Council did not venture to assert.

(ii) Similar imagery occurs in Lucian, who speaks of a city in the islands of the blessed, all of gold, and the walls covered with emeralds. This, as well as other passages in his writings, would appear to have been copied from the N.T. He died A.D. 180.

(v) A most remarkable coincidence.

(xii) Delete the first sentence in the foot-note.

(xiii) Comp. 2 Esdr. 2:45.

(xxiii) JUDE.] It is not important to determine how Jude became acquainted with Enoch's prophecy: acknowledging him as an inspired apostle, we receive his statement as indubitably true. The corresponding passage in the so-called book of Enoch is printed side by side with the inspired record, not because it

\* An Epistolary Discourse concerning the Books of Ezra, genuine and spurious. By Francis Lee, M.D. Lond. 1722.

† Primi Liber Ezræ ... Versio Ethiopica, etc. Oxon. 1820. 8vo.

is supposed that the apostle quoted from that book, or necessarily from any book whatever, but to facilitate comparison. The so-called book of Enoch is considered to have been composed in Hebrew. Its date is disputed, Abp. Laurence assigning it to a period shortly before the rise of Christianity,\* others

\* The Book of Enoch the Prophet, etc. Oxford, 1821. 8vo. 3d ed. 1833. See also Horne's *Introd.* 9th ed. v. 174.

to about the middle of the second century. It was natural that an impostor (and such the author must have been,) should avail himself of so remarkable a passage, whether it came to his knowledge by oral tradition or otherwise. The language of Enoch's prophecy is in striking consonance with other passages. Comp. Isa. 66:15. Dan. 7:10. Rev. 1:7.

### III.—ANCIENT JEWISH WRITINGS, Etc.

All passages of the character indicated, which have been recognised as containing any decided verbal resemblance to texts in the N.T., are collected under this division. Numerous additional examples, of an illustrative kind, will be found in Buxtorf, *Lex. Chald. Talm. et Babb.*; Otho, *Lex. Rabb. Phil.*; Lightfoot's works, with the supplementary labours of Schœtgenius; Meuschen, *N.T. ex Talmude et Antiq. Heb. illustratum*; and the Commentary of Dr. Gill.

(G) The hypothesis of Drusius and others that the Lord's prayer was collected out of the Jewish euchologies, is opposed by Tholuck in his *Expos. of the Sermon on the Mount*. Horne's *Introd.* 9th ed. iii. 343.

(T) The following remarks are taken, in substance, from Otho (*Lex. R. P.* 2). אבא and אב. It is needful to distinguish the sense of these words, of which one pertains to the Hebrew idiom, the other to the Chaldee. אב, indeed, denotes a natural father, but it also signifies an elder, master, or magistrate: אבא denotes only a natural or adoptive father, and moreover signifies not only a father, but my father. This distinction appears from the Talmudists, who, whenever mention is made of a natural father, use the word אבא (*Gen.* 22:7. 27:34. 48:18. *Jud.* 11:36. *Isa.* 8:4). When a father by seniority or dignity is spoken of, they use some other word, almost always rendering אב by רב or רב, i.e. *lord*.

(Bb) The explanation of the Baal Haturim, absurd as it is, fixes the mean-

ing of the phrase in Acts, to which some have assigned another signification, supposing the word *he* to mean Matthias. Moses Ben Maimon declares that "whosoever betrays an Israelite into the hands of the Gentiles, ... hath no part in the world to come."

(Cc) "Leaven, in the inspired writings, is *always* taken as the type of naughtiness and sin." Cyril, *Hom. Pasch.* 19 (cited *Jo. Sac. Lit. N.S.* ii. 479).

(Ee) The tradition which ascribes the names of Jannes and Jambres to the magicians of Egypt is strongly attested, independently of the statement of St. Paul. The names, Jannes and Jammr, are found (as the Rev. D. I. Heath affirms\*) in the Egyptian Papyri, published in 1844 by the trustees of the British Museum. The names are mentioned by Pliny (*Nat. Hist.* xxx. 7), and, as Eusebius informs us, by the Pythagorean philosopher, Numenius. R. Tanchum calls the magicians, Jonas and Jombras; Ephraem Syrus speaks of them as Iannis and Iambaris; and Abulfaragius, as Janees and Jimbrees. The rabbinical and other authorities will be found in Buxtorf, *Lex. C.T.* et R. 945; Otho, *Lex. R. P.* 77; Wetstein, *N.T.*; and the commentaries of Drs. Gill and A. Clarke.

(Gg) In *Jalkut Rubeni* (which has sometimes been referred to in connection with this passage), Satan accuses Moses before God. Surenhusius, p. 699.

\* *Athenæum*, 11th Feb. 1854. The names occur separately, the former five times. The documents have been translated by Mr. Heath, and published under the title of *The Exodus Papyri*.



## IV.—GREEK POETS, ETC.

(α') The Rev. W. G. Humphry, B.D., in his Commentary on the Acts of the Apostles (14:17), has the following remarks. "Both the language and the rhythm of this passage lead to the conjecture (which does not appear to have been proposed before) that it is a fragment from some lyric poem. Possibly the quotation is not exact, but even without alteration it may be broken into four lyric measures, thus:—

Οὐρανὸ|θεν ἡ|μῖν ὕ|ετοῦς  
 δίδους καὶ καιροὺς | καρποφόρους,  
 ἐμπ|πλῶν τρο|φῆς καὶ |  
 εὐφροσύνης | τὰς κα|ρδίας.

1. Iambic; 2. Dochmaic and Choriamb.;  
 3. Trochaic; 4. Choriamb. and Iambic."

(β') I have not succeeded in tracing this "vetus iambicum" beyond Hammond's Annotations. It is named by Dr. Hales. Chron. ii. 1234.

(γ') Aratus, who flourished about the year B.C. 270, was a native of Cilicia; most authorities say of the city of Soli, afterwards called Pompeiopolis; but one writer says of Tarsus. The astronomical poem, entitled *Φαινόμενα*, is believed to be, in a great measure, a versification or close imitation of a prose work bearing the same appellation, written by Eudoxus, about a century before, but now lost. The poem opens thus:—\*

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτε ἄνδρες  
 ἔωμεν  
 ἄρρητον! μεστὰ δὲ Διὸς πᾶσαι μὲν ἀγναι,  
 πᾶσαι δ' ἀνθρώπων ἀργοραὶ μεστὴ δὲ θά-  
 λασσα,  
 καὶ λιμένες πάντῃ δὲ Διὸς κεχρήμεσθα  
 πάντες  
 τοῦ γὰρ καὶ γένος ἔεσμέν· ὁ δ' ἥπιος ἀν-  
 θρώποισι  
 δεξιὰ σημαίνει.

That the poems of Aratus gained great popularity, both among the Greeks and the Romans,† is proved by the number of commentaries and Latin versions still existing.‡

\* Aratus et Dionysius, cur. F. C. Matthiæ. Franc. ad M. 1817. 8vo.

† The poetical form, *εἰμὲν*, is found in Cod. Mosq. Vindob.

‡ See Ovid. *Amorum*, lib. i. eleg. xv. 16.

*Cum sole et luna semper Aratus erit.*

§ Smith's Dictionary, art. Aratus.

Cleanthes was born at Assos in Troas, about 300 years B.C.

(δ') "Versus est senarius iambicus, ex Menandri comœdiâ sumtus, et in usum diviniorem à Paulo translatus... Videtur autem Menander hunc versum, ut alios plures, transsumsisse ab Euripide, unde... Socrates Hist. Eccl. lib. iii. cap. 16, tria excitat ex N.T. loca, quibus monstrare nititur, legisse Paulum Gentilium poetâs, s. carmina Epimenidis, Arati, et Euripidis. Hunc ille senarium Euripideum esse censuit." Valckenaer. Clement of Alex. speaks of the quotation, but does not name the author (Strom. lib. i. ed. Par. 1641. p. 299).

Euripides was born about 480 B.C., and died about 415. Menander of Athens was born about 342, and died about 291. Expressions of a very similar kind to that here cited occur in Æschylus, Diodorus Siculus, and Theognis. See Dr. A. Clarke.

(ε') This remarkable coincidence, perhaps quotation, was first pointed out by Mr. T.H. Gill.\* After alluding to the well known quotations from Aratus, Menander, and the Cretan poet, he proceeds as follows.—"I do not positively assert that I have discovered a fourth quotation; I would merely inquire whether the appearance in a Pauline epistle of a sentence which occurs in a treatise of Aristotle, is to be regarded as a quotation, or as an accidental and most singular identity of expression... The very same words which the philosopher uses to express the exceptional character of certain over-powerful citizens, the apostle borrows, or, at least, employs, to signify the transcendent nature of divine graces. According to Aristotle [c. 384–323 B.C.], mighty individuals are above legal restraint, against such the general laws of a state do not avail: according to Paul, the fruits of the Spirit are too glorious and divine for legal restraint; they dwell in a region far above the regulation of the moral law. While there is no possibility of demonstrating that this identity of expression is a quotation, there is nothing to forbid the idea of this sentence being a loan from

\* Notes and Queries, v. 175.



the philosopher to the apostle. Paul was as likely to be at home in the great philosophers, as in the second and third-rate poets of Greece. The circumstance of Aratus being of his own birth-place, Tarsus,\* might specially commend the Phenomena to his perusal; but the great luminary of Grecian science was much more likely to fall within his perusal than an obscure versifier of Crete;† and if he thought it not unseemly to quote from a comic writer,‡ he surely would not disdain to borrow a sentence from the mighty master of Stagira. The very different employment which he and Aristotle find for the same words, makes nothing against the probability of quotation. The sentence is remarkable, not in form, but in meaning. There is nothing in the mere expression peculiarly to commend it to the memory, or give it proverbial currency. I cannot say that it is a quotation; I cannot say that it is not."

(ε') The early commentators appear to have regarded this passage as a quotation from some lost or unrecorded prophecy. Others have supposed it to refer to Isa. 60:1, 19, 20, or 26:19, which, however, very slightly resemble it. Heumann, Storr, Michaelis, and Jennings, regard it as a portion of a Christian hymn, but this is mere conjecture. The most probable view is, that by the words, *He saith*, the apostle meant, "He now saith by me."

(ζ') The passage in Euripides (c. 480—415, B.C.) is spoken on the occasion of a woman dying for her husband when both his parents had refused to do so. The same expression is found in the Bacchæ, 1163 (al. 1152).

Καλὸς ἀγὼν, ἐν αἵματι στραζουσάν  
χέρα περιβαλεῖν τέκνου.

There is, however, but little reason to suppose that Paul referred specifically to these or any other passages. He describes the *fight* of the soldier of the cross as *good* in distinction from the

warfare of the world. If there be any reference to an antecedent passage, it may be to Num. 8:24, where (in the Hebrew) the Levites are said to *war the warfare of the tabernacle*. See the marg.

(η') There is here, it must be owned, a striking similarity of sentiment, but, as Dr. A. Clarke observes, the apostle extends the thought infinitely higher, by language incomparably more exalted. Æschylus was born about 460 B.C., and died about 391. Many classical examples of the phrase, *king of kings*, are adduced by Wetstein. For scriptural instances, see No. 161, p. 75. Compare Philo, De Decal. p. 749. ὁ ἀγέννητος καὶ ἄφθαρτος, καὶ αἰδῖος ... καὶ βασιλεὺς βασιλευόντων, καὶ Θεὸς θεῶν. Grinfield, N.T. Hellen. i. 1145.

(θ') Grand as the passage is, how mean does it appear when contrasted with the glowing eloquence of the inspired apostle!

Sophocles was born about 406 B.C. and died about 315.

(ι') Clement of Alexandria declares that Epimenides is the poet here referred to, and Jerome found the passage in a poem, now lost, concerning oracles. Theodoret affirms that Callimachus (c. 230 B.C.) is the writer whom the apostle cites; but this is a mistake, for he was not a Cretan, but a Cyrenian; nor has he the verse, but only a part of it—Κρήτες δὲ ψεύσται. See a note in Dodd's translation of the Hymns of Callimachus, 1755, p. 3. Epimenides is reckoned by some amongst the seven wise men of Greece. Clem. Alex. Strom. i. b. 1. ed. Par. 1641, p. 299.

TITUS. *a prophet*] It is hardly needful to remark that the poets of the Greeks and Romans were regarded as inspired. That this was very especially the case with Epimenides, is evident from the many testimonies given by Whitby. Cicero (De Divinat. lib. i.) speaks of him as "futura præsciens et vaticinans per furorem." The truth of this poet's testimony, appears from the notorious fact that Κρητίζειν was but another expression for "to lie."

\* See Note γ'.

† Epimenides; but ἧδ was certainly no *obscure* versifier. See Note ι'.

‡ Menander. See Note δ'.

Some other passages from classic sources, which have been supposed, (for the most part, without the shadow of a probability,) to be alluded to in the N.T., may be disposed of in a note; in which I also mention a few remarkable coincidences of expression. To regard the passages here collected as *quoted* by the inspired writers, would generally involve absurdity—in some cases it would argue wickedness of heart. There are one or two instances in which the theory of quotation or reference is, perhaps, not absolutely inadmissible.

MATT. 5:43, Ἀγαπήσεις τὸν πλησίον σου, κ.τ.λ. See Note 129. Hesiod.

— 13:13, & al. See Note 377. Sophocles.

— 19:24. Celsus foolishly asserted our Lord's words to be borrowed from Plato (*De Legibus*, lib. v.); so we are told by Origen, *Contra Celsum*, lib. vi. (ed. Spencer, Cantab. 1677, p. 286).

JO. 3:3, εἰ μὴ τις γεννηθῇ ἄνωθεν.

Comp. Plautus, *Captivi*.

*Di immortales, iterum gnatus videor, si vera autumas.*

ACTS 17:24, 25, Ὁ Θεός... οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, κ.τ.λ.

Comp. a fragment of Euripides:—

Ποῖος δ' ἂν οἶκος τεκτόνων πλασθεὶς ὑποδέμας τὸ θεῖον περιβάλοι τοίχων πτυχαῖς;

Likewise Heraclitus:—

ᾧ ἀμαθεῖς ἄνθρωποι, διδάξατε ἡμᾶς τί ἐστὶν ὁ Θεὸς ἐν τοῖς ναοῖς ἀποκεκλεισμένος; ... ἀπαίδευτοι, οὐκ ἴστε ὅτι οὐκ ἐστὶ Θεὸς χειρόμητος;

These passages are cited by Dr. Hales, *Chron.* ii. 393, 394. St. Paul's address to the Athenians contains a greater number of probable references to Greek poets than any other part of the N.T. Addressing a Gentile audience, he appeals, not to the Scriptures, but to prophets of their own. At ver. 29, he employs the term, τὸ θεῖον, found in the above passage from Euripides, but not elsewhere in the N.T.

1 Cor. 15. A late writer\* calls attention to the similarity existing between a portion of this sublime chapter and the *Phædo* of Plato. Socrates is there represented as arguing from the analogy of animal and vegetable life, and as arriving at the conclusion, ἐκ τῶν τεθνεώτων, τὰ ζωντά τε καὶ οἱ ζῶντες γιγνόνται, from which he proceeds to demonstrate the probability that the soul will not only survive the body, but reach a higher and purer condition after its dissolution. Although the apostle's argument is not in support of the soul's immortality, but of the resurrection of the body, there is a striking resemblance between some parts of his reasoning, and that of Plato. Compare especially 1 Cor. 15:36, *that which thou sowest is not quickened except it die.*

2 Cor. 5:1, ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους.

Plato has the phrase, γῆικον σκήνος. Compare Job 4:19, οἰκίας πηλίνας. See sect. xiv. p. 281.

PHIL. 2:7, μορφὴν δούλου λαβὼν. And see Acts 14:11. Comp. Plautus, *Amphit.* prol. 124, where Mercury says,—

*Ego servi sumpsi Sosia mihi imaginem.*

— 3:19, ὦν ὁ θεὸς ἡ κοιλία. Comp. Euripides, *Cyclops*, 333—335, etc.

βρά, ἃ γὰρ οὐτινι θύω πλὴν ἐμοί, θεοῖσι δ' οὐ, καὶ τῇ μεγίστῃ γαστρὶ τῇδε δαιμόνων.

REV. 7:17, πᾶν δάκρυον, κ.τ.λ. See Note 404. Pindar.

— 17:9, ἐπτὰ ὄρη.

The following references are sufficient to shew that Rome was well known as the city upon seven hills. Virgil, who died B.C. 19, says (*Georg.* ii. 535),

*Septemque una sibi muro circumdedit arces.*

Similar expressions are used by Propertius (who died about 19 B.C.), Horace (B.C. 8.), Ovid (A.D. 17), Plutarch (A.D. 140).

\* Mr. J. G. Fitch, in *Notes and Queries*, v. 278.

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